# CHRISTIAN REGISTER
## AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, AUGUST 29, 1835. NO. 733.---VOL. XIV.—NO. 55.


## COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

### SUNDAY SCHOOLS. No. IV.

How shall the Contents of the New Testament be made interesting and intelligible to the Young?

Children have often been taught to commit to memory whole chapters of Scripture. Now this may be a useful discipline of the powers of memory, but it is utterly destructive to the proper influence of truth, which must be felt in the heart or it will never influence the life. It is evident that the use of words to which children attach no meaning, will have no influence whatever upon their minds or hearts. We have seen enough of that manner of inculcating religious truths adopted in the old "Primers." A fair trial has been given to the attempt to teach intelligible and consistent views of duty by a series of alphabetical formularies commencing with—"In Adam's Fall, we sinned all"—and ending with "Zacheus he—Did climb the Tree—His Lord to see." The first of these may have done very well in teaching children that 'A' is the first letter in the Alphabet, but the idea which it conveys, whether Evangelical or not, does not point out the fundamental doctrine of our religious nature: and the last of these rhythmical lessons, though rather more graphic—is but a poor commemoration of the subsequent conduct of the man of little stature, who found it impossible to obtain a glimpse of the Savior except by an artificial increase of his height.

"All instruction" says the Rev. Henry Montgomery, "which is not connected with the great principles of Christianity, rests upon a basis totally devoid of permanency and security." We have just seen that these principles are only to be discovered and made intelligible by a thorough knowledge of the New Testament records, as explained by local scenes and circumstances. We have found it to be a principle recognised by the Savior, that religious instructions must always be enforced by a reference to the scenes and duties of active life. If then we would infuse the spirit of Christianity into the hearts of the young, we must introduce the substance of the New Testament into their minds. This must be done, not by requiring them to learn its most easy, or beautiful, or interesting passages—but by calling up to their view, the scenes to which they relate,—by presenting them vivid pictures of what once might have been seen and felt by them, had they lived in the days when the Word became flesh, and dwelt among men.

Much of the difficulty of interesting children in the New Testament narrations, has arisen undoubtedly from its unnatural division into chapters and verses—making its contents seen, not like connected incidents and discourses but a series of dark parables, and trite apothegms. The quaintness of the language likewise is some inconvenience. But as these things can only be remedied by a new version, it is needless to enlarge upon them.

Now to avoid all past errors, and likewise to discover a safe and easy method of explaining the Scriptures, is no light talk. It is certain that we must have other assistance than the simple text furnishes us. But if any over zealous advocate of time-honored customs, should deny us the privilege of using the extraneous devices of romance and mental excitement in illustrating the Gospel, yet we may use, we certainly must use—all the necessary forms of language, and descriptive helps that may lie within our reach. I would by no means be understood as hinting at the necessity of superseding, or in any way undervaluing the Scriptures: indeed we must look chiefly to the Bible. No professed illustration, however unexceptionable,—no critical annotation, or paraphrastical exposition, must divide the reverence of the young, for the simple records of revelation. No other book, and no other form of this book, must compare its claims with the Bible. But if there be any meaning in the words of the Savior—"Search the Scriptures and take heed what ye hear"—he surely never intended that we should place our faith or teach others to place theirs in an uninformed and blind piety. It is a question whether religion has suffered more from the unhallowed attacks of the ignorant scoffer—or from the well-intentioned, but misplaced reverence of the equally ignorant believer.

It would hardly have seemed necessary thus to justify the use of foreign means in illustrating the Scripture, were the practice not strenuously opposed by many Christians. I think it to be our duty to do so, and to make use of every means in our power for its best performance. Mohammed commanded his followers to search for truth all over the world, and if he did not fear the issues of the search—we surely need not.

There are three chief sources of assistance to us in filling out the narrations of the New Testament, and making them intelligible and instructive to the young.

1. There is the Scripture itself—both the Old and New Testament. The assistance acquired from this source by comparing parallel passages in a harmony, and bringing together similar phrases, and illustrative texts—is very valuable, and may be easily obtained and entirely depended upon.

2. Contemporaneous writings—geographical and topographical descriptions—historical details, and pictures of life—manners, customs, &c. of those who lived in and near our Savior's time. Besides these all the works of recent travellers in Palestine.

3. The Imagination will assist us in filling out a scene, and bringing it more vividly before our minds.

Let us examine one of the incidents in the New Testament with these assistances.

Take for instance the Preaching of John the Baptist. As it stands in the New Testament related in the few short sentences of the Evangelists, it would not appear at first view to be of much importance, but when the truths connected with it are brought out, we see that the absence of such an account would be very remarkable.

Judea—though possessing a kingly government had for more than a century and a half been in fact nothing more than a Roman province. It enjoyed the privilege of its Temple worship, but was often called to feel the severity of the yoke which bound its haughty spirit as the chosen people of God, in subjection to an earthly master. In the midst however of their most grievous inflictions about this period the people of Judea seem to have borne their sorrows with remarkable patience founded on the hope of speedy deliverance by the long expected approach of the predicted Messiah. The fulness of time had already come. They knew that the sceptre would not depart from Judah until Shiloh had come, and as they saw it ready to fall from the dishonoring grasp of the weak and cruel Herod, they were waiting in anxious expectation for the dawn of the day of their redemption. That day had already dawned. In the small city of Bethlehem, which is built upon the declivity of a hill six miles south of Jerusalem, the Savior of their nation and of the world, though still unknown to them as such, has been born, and has arrived at the age of manhood. But before he enters upon the duties of his mission, like all the Kings and Prophets who have come forth to rule and to teach the Hebrew nation, his steps must be preceded by a forerunner who in the words of one of their Prophets shall prepare his way before him. John, called from his official employment the Baptist, is this forerunner. He takes his station in the uncultivated spot between the western banks of the Jordan and the Mediterranean, and at times he crosses over into the Perea. It is in the immediate neighborhood both of the city and the river that the scene which follows lies. This region was not, as would be inferred from the word 'wilderness'—a barren and uninhabitable spot. The six largest cities which lay upon the extent north of the territory of Judah, are called in the Book of Joshua (xx. 61, 62,) "cities in the wilderness." Joel (i, 20,) speaks of the "pastures of the wilderness." The scene of John's preaching was comparatively untilled and vacant, from its mountainous character, and is therefore called a deserted place. The report spreads rapidly that a remarkable person has risen up among them, and we are not surprised at the language of the Evangelist—"that Jerusalem and all Judea, and all the neighborhood round about the Jordan went forth to meet him." The Pharisees likewise sent Priests and Levites to learn the character and pretensions of the stranger. A moment's thought upon the situation of the Jewish people will at once account for their unusual haste to know the claims of John the Baptist. Separated for ages from the rest of the world, and taught to look upon themselves as the chosen people of God, they had cherished through every period of their national existence, whether living in peace and happiness in their own fertile vineyards or forced to labor in captivity with the despised heathen, the fond hope that their nation was at some period to furnish a lawgiver who should rule the whole earth. It is plain that even if their expected Messiah was to be their spiritual ruler, he was likewise to be clothed with earthly power and to reign triumphant over their hated oppressors, the Romans. As I before remarked, their grievances at this period were very great and almost insufferable. Compelled to pay a heavy tax to their distant oppressor, and subjected likewise to the impositions of the publicans, whose duty it was to collect this tribute for Cæsar, even these inflictions grievous as they were, formed but a small part of their burden. The rites and ceremonies of their worship were with them the objects of the deepest reverence and regard, and when in their observance of these they were compelled to endure the rude insults of the Roman soldiery who garrisoned their territory, their complaints could hardly be suppressed.

Though many of these were watching for the coming of the Messiah, with no better motives than mere worldly interest, and the hope of obtaining high places in his kingdom, still many a sincere prayer must have arisen when the trumpet on Mount Moriah proclaimed the hour of morning and evening sacrifice, that God would vindicate the honor of his own established worship. What then must have been the feelings of that dense multitude which thronged the banks of Jordan as the cry went forth that a Prophet had risen up in Israel. Like Elijah and the other Prophets of their nation, his attire is rude and simple: his upper garment is woven of the coarse hair of the camel, and bound around him with a leathern girdle. His food is the spontaneous product of the place—consisting of locusts, and the wild honey which was very abundant in the clefts of the rocks. The anxious queries of the multitude who would hail in him the Desire of all nations, are not at once answered. He says he is not that Prophet which God had promised to raise up unto them—nor is he Elias returned again to earth to announce him. The Pharisees press an explanation that they may return an official answer to those who sent them. They inquire of him why he has assumed the garb, and why by baptizing others, he performs the office of a Prophet, if he be neither the Messiah, nor Elias, nor Jeremias, nor that expected person, who under various names was to come upon the earth. John answers, he is the Herald of the Messiah—"I am the voice of one" &c.

He only baptizes with water, and by washing away their sins, by teaching them repentance, he would prepare their hearts for the future inculcation of the principles of the new kingdom. There is one among them whom they know not, and though he comes after John, yet he is preferred before him. The Baptist intimates the glorious character of the Messiah, by using language employed in describing the triumphant approach of an eastern monarch. The obstructions are cleared from his path—the roads are made level and smooth, and the way is open and straight. He assumes a bolder strain. He looks around upon the haughty and evil-minded multitude, whose hearts are far from being touched with penitence, or any other feeling than that of worldly anxiety. Truly "a brood of vipers." He warns them if they mean to profess penitence for their sins, that now is the time, and that their sincerity is to be manifested by the immediate production of the fruits worthy of a thorough and heartfelt reformation. Their being the children of Abraham and the legitimate heirs of the promise which God made to him and to their fathers, will by no means be their ground of acceptance into the new kingdom. God is able, he tells them, from the despised Gentiles, whom like the stones around them they would only tread under their feet, to raise up real children to Abraham, faithful and obedient as he was, and therefore entitled to his promises. There is to be no partial reform—no gradual lopping off of the decayed and worthless branches from the great tree of their national institutions; the axe is laid at the very root of them all—and every cherished object of their pride, every branch of that defective and dishonored tree, which does not promise to be productive of wholesome and useful fruits for the future, is to be violently severed, and destroyed in a consuming fire."

Amazed at the boldness of his language, and yet conscious of its application to their own unfruitful boasts, the multitude begin to inquire into the nature of the new kingdom, and the several applications of its requirements to their different occupations and conditions.

And the people asked him saying, what shall we do then.

They are told that charity and brotherly kindness, regard to each other's wants, and the readiness where there is the power to relieve suffering, is the manifestation which they are to make of their sincerity—"He that hath two coats." &c.

The Publicans—the Roman tax-gatherers come forward and ask what they shall do.

Their duty is defined to be a regard to honesty in their public office; they are universally hated for their unjust extortions beyond the measure of their duty, and they are henceforth to confine their exactions to what is appointed them—"Exact no more &c."

There was a band of soldiers likewise in the group around the Baptist. They were on their march from Galilee to Arabia Petrea to contend for Herod against his father-in-law Aretas in a dispute originating in the transaction, for a bold expression of opinion upon which John was afterwards beheaded. The soldiers demand of him saying, what shall we do?

They are not to use their arms in unlawful individual violence. They are to bring no false accusation against any one, and without resorting to dishonesty or force for the acquisition of gain—must be content with their wages.

St Luke next gives us the fullest account of John's preaching, after mentioning these facts adds—"And many other things preached he in his exhortation unto the people."—We can only imagine what they were, but from the specimens given we know that they must have been bold and fearless, while they were likewise well adapted to all the errors, prejudices and sins of his hearers.

As they all muse in their hearts over his strange discourse, they doubt whether in spite of his assertion to the contrary, he is not in reality the Christ. The language they think is too bold to come from a less dignified messenger. But John repeats his assertion—that one mightier than he is to follow, to whom, however authoritative his language may have appeared to them to be, he is not worthy even to perform the menial service of loosening his sandals, as he rests from his journey.

He is the one who will discharge the office of purification and renovation in the full—his arm is clothed with authority, he carries his fan in his hand: and as in the season of in-gathering before you separate the precious wheat from the worthless chaff, you first remove from the threshing floor every useless incumbrance, so the coming Teacher, will first purge from among you your idle prejudices and open transgressions, that he may be prepared to select from among your cherished institutions, all that is worth preserving. The wheat he will gather into the treasured repositories of his valued possessions, but the chaff shall be burnt in an unquenchable fire—a fire which shall not cease to burn, till the materials which feed it are exhausted.

Such is a very slight and imperfect sketch of what took place many centuries ago upon the banks of the Jordan. Many an interesting and instructive lesson might be gathered from the scene. If fully developed, the preaching of the Baptist, would be found to teach, among many others, the following important truths.

1. The great necessity which then existed for a Divine Revelation—growing out of the state of the whole civilized world—as it respects religion and morality.

2. The remarkable fitness of the time in which the designs of God in having chosen the Jewish people as the peculiar repository of his knowledge and worship, could be most happily and successfully completed.

3. The wise provision of a forerunner to the expected Messiah, who should prepare the way for the New Teacher, gain for him a hearing, and endure the first attacks of the obstinate and malicious multitude.

4. The necessity of thorough and fruitful repentance, before we can be in a situation to receive the full benefit of a Revelation.

5. As the peculiar position of the Jewish people, was to be no surety against the evil consequences of their own unworthiness, so the enjoyment of any privilege does not do away the necessity of personal exertion, nor the danger of deserved punishment.

6. That to every nation in life there are annexed peculiar temptations, and that the first step in a fruitful reformation, is to guard against these.

These lessons might be multiplied to a very great extent; and might all be illustrated by the Preaching of John the Baptist, by enlarging upon the different circumstances and conversations attending it; but I must forbear pursuing the subject further, and in my next number I shall pass to some scenes in our Savior's ministry.

FOR THE REGISTER AND OBSERVER.

### LETTER TO A CANDIDATE FOR THE MINISTRY.

My Dear Friend.—You are now leaving our School of the Prophets, where you have doubtless received the best preliminary instruction. Soon are you to be, what some of your worthy friends may call you, another Unitarian minister let loose upon the world. Will you allow me therefore, while you are going forth on your mission, to show you my interest in your welfare and the holy cause you have espoused, by suggesting a few brief remarks in regard to a single point of your profession? I mean the topics of your sermons, or, to employ another form of expression, the messages you intend to carry to those communities, whose happiness or calamity it may be to hear you preach. More depends on this than many imagine.

I am encouraged to address you, knowing you to be a person, not only of fine endowments, but of strong common sense, and your heart, I doubt not, is warmly engaged in the work you are commencing. Your first inquiry will therefore be: 'Of whom are those communities I am to address, composed?' Experience will soon give you information of what I now tell you beforehand, that they are composed neither of the learned nor the unlearned, neither of philosophers nor persons profoundly illiterate, but of individuals in almost every state of cultivation. To this mixed assemblage, then, of wise and unwise, reflecting and unreflecting persons, to these SINNERS of every degree, you are to proclaim the glad tidings of the gospel, the good news of SALVATION. See that you are faithful in offering these overtures of peace. Are you sensible how much depends upon such faithfulness? Let me entreat you to present your messages with earnestness and vigor, and to present no other messages. Make them intelligible to all. Remember that you are not to address graduates in the Divinity Chapel, or students in the University Hall, but an audience resembling the mass of the people in these United States, and by consequence that you must endeavor to meet the circumstances and provide for the wants of that great class of the community. Your sermons you must calculate for the meridian of the people, and SERMONS FOR THE PEOPLE must be the title exactly descriptive of what they are. Learned disquisitions, philosophical speculations, and elaborate discussions of controversial theology, you are of course to consider of inferior value. To most congregations they are the Albatross, that was "hung about the neck" of the Ancient Mariner. Such discussions may occasionally be of some use. To say that they are formed to satisfy the intellect alone, while they starve and disappoint our spiritual nature, that they supersede the gospel and defeat or pervert the essential purposes of the pulpit, might seem invidious; and I would only remark, therefore, that for the purposes you are sent to accomplish, you cannot but view them as unfit and inadmissible.

'What,' you may ask me, 'what should be my most earnest desire and aim as a preacher of the gospel?'

Nothing less, I answer, than to christianize the souls to which it is your province to minister; to create and cherish within them, as Coleridge in his Lay Sermon so well observes, "that sincere, that entire interest in the undivided faith of Christ, which demands the first-fruits of the whole man, his affections no less than his outward acts, his understanding equally with his feelngs." This is to be the chief business of our life.

'How is this to be done?'

You must be solicitous to draw your instructions from the Fountain of religious knowledge, the oracles of inspired wisdom, and to render your discourses *real addresses to real men*. You will find by experience, in addressing man as he is, that simplicity of object and clearness of detail are indispensable. All generalities you will perceive to be uninteresting and powerless, unsuited to arrest or improve, as speaking into the air, and you will endeavor as much as possible to avoid them. You will discover too, that continuity of composition, a familiar strength of statement, and a species of dramatic representation of truth, so exhibited as to make it inconvenient or impossible not to accompany the speaker, possess and exert a power tenfold superior to the style of discussion or essay writing. This conviction may not excuse, but will account for your occasional resemblance to extemporaneous exuberance or fulness of phrase, for your avoidance of abstruse views of the gospel, and for that earnest directness of address, which the weight of your topics and the necessities of the common mind suggest and impose.

Unless I am much deceived, my friend, the public are becoming more and more weary of abstractions, the heartless abstractions of metaphysical discussion, as well as of the spiritless common-places of mere prudential morality: they not only welcome with avidity, but demand something more spiritual, even the grand peculiarities or distinctive features of the christian system. Are you a Christian? You ought to imitate the apostle, and determine to know nothing save Jesus Christ and him crucified, to consider nothing of prime moment but what appertains nearly or remotely to him, what he has revealed respecting the will of his Father, what he has exemplified in his own person, what will affect your well-being and the well-being of your hearers in time and eternity,—in one word, the principles that prepare the soul for heaven, and advance it to that consummation. You are a christian, and this is the course you will pursue.

Realities of this momentuous character require also much warmth of feeling,—a powerful and impassioned energy in conceiving and unfolding them. "We want *souls*, we want them." Did I for one moment suspect you to be destitute of this feeling and energy, I could not too strongly dissuade you from the profession you have chosen. Preaching would be your strange work, a toil to yourself and a burden to your hearers. While you remained untouched within, no assumed ardor would be of the slightest avail. If your own spirit failed to breathe in the tones of your voice, your audience would continue cold and unmoved. No chord of devotion would vibrate, and for this plain reason, none would be touched. I have no apprehension for you on these points. Your principles are too good, and your impulses are too glowing, to permit one to fear. 'If Christianity is militant on earth,' I have often heard you exclaim, 'should it not sometimes speak as with the voice of a trumpet?' This, as it seems to me, is nature, as well as one of the characteristics of the age in which we live, and this alone can afford promise of advantage. Sentiments exhibiting the cold brilliancy of frost-work, and composition even of exquisitely finished elegance, are not sufficient to accomplish the conversion of the world from evil: inanimate representations of doctrine and duty, of assurance and life, of perdition and death, and even the ablest developements of the most argumentative mind, are not formed to resist the grasp of sin, or to rouse the soul from the fatal lethargy of indifference. Most happy will you be, if you are not sometimes tempted to doubt whether your parishioners are *rational* beings. Trust not to your reasoning alone. The sermons of Bishop Butler, admirable as they are, viewed as religious and ethical discussions, do not produce on the general mind a thousandth part of the influence produced by Law's Serious Call, or by the homely but unrivalled eloquence of Robert Robinson. Beyond the walls of a college, and the study of a clergyman, they are seldom or never read.

You will say with Shakspeare, perhaps, that he is a good divine who follows his own instructions; and no one can be more sensible of the imperfections of that mode of address, which I am recommending to you, than myself,—that to many it must appear too martificial and colloquial, and occasionally, perhaps, too vehement in its tone to more;—still on that portion of our republic denominated *the people*, by which term I mean more than nine hundred and ninety of every thousand, I have a strong persuasion, that it will produce a salutary effect, when compositions, in many respects incomparably superior, produce no effect but the slumber of weariness, or at best only that literary or intellectual admiration, which results in no improvement of heart or character. And why, after all, should we call that mode of address imperfect, which is peculiarly formed to accomplish its purpose?

In my view, indeed, these elaborated discourses ought not to be called sermons. They may be something very excellent, but they have no just pretension to the name of sermons. It is a misnomer. When they are not worthless in every point of view, as we frequently find them, they are mere dissertations, reviews, or treatises on topics of a moral nature; very well in their way, it may be, and pleasant reading for the study or parlor, but bearing only the most shadowy resemblance to christian teaching, and of course wholly unfit to be delivered before any auditory whatever, much less before a promiscuous one. You might preach to eternity in this manner, and never win a soul to your master's cause. You might with equal advantage preach a few sections of Smith's Theory of Moral Sentiments, or one of Brown's vapid lectures on philosophy. You remember your friend Y——'s happy eulogium of such a sermon: "Pretty, was it not? what elegant figures! what smooth composition!" This he doubtless meant as the highest praise, when unconsciously he was uttering the severest of satire. A pretty picture, a pretty sonnet or sonata, sounds very appropriate; and I recollect hearing my professor of mathematics speak of an elegant demonstration; but a pretty sermon! what shall we have next? the awful manifestation of divine power a pretty miracle, the developement of the grand truths of Christianity a smooth and elegant epistle, and the sublime sermon on the mount—but I spare both you and myself the irreverence. I think your suspicion was as correct as it was shrewd, that sermons of this character are often composed with the ultimate object of making them reviews. Is it not an exceedingly ingenious method of spoiling them for both those departments of literature? May you never find time to write a review, while you remain a minister; and never may you manufacture a sermon, that can be easily transformed into one. The Montagues and Capulets were not a whit more at variance than sermons and reviews.

The plain truth must be acknowledged, my dear friend, that few things are more deplorable, than to see a preacher of the gospel, an ambassador of Christ, one on whom devolve the labors and responsibilities of the ministerial office, whether he be a solemn stripling or a full-grown Hercules, rise in the desk, read some such text as, 'I will wash my hands in innocency,' and then for half an hour sport his trite truisms and powerless nothings, or form a miserable patch-work concerning the state of the nation, moral beauty, innocence, virtue, and the charm of moral rectitude,—when holiness and heaven, perdition and hell, temperance, righteousness, and judgment to come ought to penetrate the very recesses of his soul. He may thus amuse a fashionable "Chapel of Ease," and fritter away his twenty or twenty five minutes with sweet tones, graceful gestures, forced enthusiasm, delicate imagery, and maxims hardly worthy of Epictetus and Seneca; but, believe me, no sinner will be reclaimed, no Felix will tremble, no christian will be improved. He will be to them, at best, as a very lovely song of one that has a pleasant voice. All will be mere sound, the words, words, words of Hamlet, or the unmeaning interludes of a mere mechanical, though it may be scientific organist, and no good or permanent impression will be made. This is not the man to advocate the cause of Christ like Peter on the day of Pentecost, like Stephen before the infuriate council, or like Paul at Athens and Jerusalem. I do not accuse him of treachery to the cause he has undertaken to defend. He is probably out of his element, timid, or mistaken in his views of preaching; and like Bunyan's Feeble-mind, if he ever gets over the Hill of Difficulty, he will certainly be carried over by the "Shining Ones." May preventive grace preserve you from such a spirit, and your parish from such a nerveless intruder into the Lord's vineyard.

But I have no occasion to expatiate. These very brief hints, your own solid good sense, as well as your seeking wisdom from on high, will direct you into the right path, and nothing short of personal experience can reveal to you what I have termed the necessities of the common mind. Consider, therefore, the prospect before you, and go prepared to enter upon it with a firm step and a christian spirit. Confiding in the purity of your motives, the all-sufficiency of your Disposer, and the perfection of your Savior, carry your gospel message to those who shall welcome you to their parish, their homes, and their hearts. With the word of revelation within you, and breathing warm from your lips, be it the grand aim of your ministry to aid the bad in reforming and the good in making advancement in a holy life.

I have said, Endeavor to make yourself understood by all classes. You must do much more than this. Strive to present your message in a manner attractive to all. Your first object is to have something important to say, and then to say it in the most interesting way you are able. The preacher must still seek to find out acceptable words.

I am an enemy, as you well know, to the everlasting discussions of the pulpit: those who are guilty of aiding and abetting them some one denominates "holy lumps of ice." Discussion is, however, sometimes indispensable. Still, when you find it necessary to discuss any point, always aim to be as concise as possible, and to make the evil you cannot avoid auxiliary to more valuable ends. Settle it beforehand as one of Mr Locke's eternal verities, that your parishioners will know one hundred truths, to the single one they reduce to practice.

Preach the gospel, and not yourself. Do not consume your own time and that of your hearers in trying to prove, what no man under heaven denies. Never talk about and about a subject, but as much as possible direct yourself immediately to the work in hand, and carry your auditors into the field with you.

Beware of the first person plural of the personal pronoun. Say *you* at least fifty times where you say *we* and *us* once. *We* and *us* are extremely prone to be sleepy gentlemen, only half conscious of what is going forward, and very apt to communicate their drowsy indifference to all the company; while *you* and *I*, are all alive to the matter in hand, and have a magic vivacity about them, awaking and arresting a host of warm co-operators. Therefore, leave *we* and *us* to their slumbers, and immediately appoint *you* your general, and *I* his aid. This procedure may not always insure you a conquest over inattention, that formidable enemy of your profession, but it will greatly contribute to your gaining the victory.

Never admit a sentence of irrelevant matter. Be direct and explicit. Should you see a traveller galloping toward the brink of a precipice, would you go to discussing the insecurity of the roads, and the exceeding advantage of keeping in the right track? No: 'Stop! stop! for God's sake stop!' would burst from your lips, with the swiftness of thought. Therefore be as judicious in giving a religious word in season, as any other word. Speak like a man of sense to the point.

'Stick to your text,' is an old rule and a good one. Many of our clergy, I fear, esteem it so old as to be somewhat musty. We too seldom hear much of the text, after the preacher has condescended to announce it. He has some other contraband goods, I always fear, which he wishes to smuggle into the church under the flag of the Bible. I thank him however for a single verse. When he chooses to drop it, I sometimes take it up, and, while he is pursuing some theme of no christian interest to me, go calmly to making my own sermon from it. I cannot too pressingly advise you to stick to your text. If you aspire to be a minister of the christian religion, make the christian faith the whole subject of your story. The lecturer upon chemistry is not required to trouble himself or others with disquisitions on phrenology or physiognomy. Those he is modest enough to leave to Zpurzheim and Lavater. The grand truths of the Bible never become common-place, but, when properly presented, are forever fresh and racy. An air of celestial loveliness, the beauty of holiness, never fails to invest or inveiope them.

I would observe, in concluding these familiar suggestions, that owing to the general remissness in regard to the rite of baptism, and the sacrament of the supper, you will find it of vital importance to devote a particular attention to their design and the duty of their observance. To the blessing of Almighty God I now commend you; and may all who are, or who wish to become, followers of Jesus Christ, find you his faithful ambassador to their souls.

*Aug.* 7, 1835. PASCAL.

FOR THE REGISTER AND OBSERVER.

### LEAVES FROM A JOURNAL.

[Some preceding portions of the "Journal" were published in the "Boston Observer." ED.]

*July* 23. Attended this evening a third service when I heard a sermon from Rev. Mr B. It was upon a topic which interested me exceedingly and I saw less to object to both in the matter and manner of the speaker than in either of the two previous preachers. The text was from John xix. 5, "Behold the man;" and the discourse aimed to show that as the Jews refused to accept Christ as their Messiah, so we are unwilling to own him personally and individually for our Savior. In his descriptions of the trials and crucifixion of Jesus, a scene where sound theology is not usually more violated than good taste is shocked, he was for the most part sober and just. Or, at least, his hearty tones, and simple, unaffected earnestness disarmed me of a critical disposition and inclined me only to praise. But this spirit was sadly disconcerted by a prayer offered toward the close of the services

by a layman. He entreated the Deity,—I use his very words, "to save this hell-bound population." "Stop these sinners who are stalking the streets in a careless neglect of their souls." "Come down upon them with terrible might as thou hast in time past."

One would have supposed from this and similar language that the city of Utica was the Sodom of America, and that nothing less than a tempest of literal fire and brimstone could adequately punish their guilt. Who can wonder that these extravagant representations produce little effect. It is true, there are periods when the timid, the ignorant and the godless may be alarmed and converted by such means. But when we consider how many others are offended by them, what multitudes are looking on with profane jests, how invariably an harvest of scepticism, infidelity and wide-spread indifference succeeds a revival of this kind, we cannot doubt that the evil for outweighs the good of such measures. I am told that in this very place, of a population of four thousand not one half attend statedly the worship of the Sabbath. And this too within a few months after a remarkable revival.

The family in which I stop defend all that Messrs Beman and Finney have recently done in the name of religion, although others are whispering to one another that "they were a little imprudent." I heard one person remark to my companion that "the Socinians had to take it in Boston from Dr B. They got hold of a letter he wrote to Mr Beman in which he seemed to disapprove of some things we were then doing; but the Dr has since said that we did just right in our revival." Two questions occurred to me on hearing these remarks. To whom did Dr B. speak in terms of perfect approbation in regard to the Troy and Oneida revivals? Was it to his own people in Boston? Was it at the New Lebanon Convention, or in letters to Mr F. and others then in New York? We hope the same opinion was expressed upon that subject in each of these places. How again, could this individual call it "*their* revival" and speak of it as produced by their skill, if he really believed it the special, supernatural work of the Holy Spirit?

*Monday, July 24.* Took the stage with Mr C. for Auburn. We passed this morning a settlement of Indians. The little boys ran along side our coach and their bright eyes plead earnestly for the travellers' remembrance. It gave me a melancholy sensation to look on their fathers. Remnant of a noble race, how pitiable is your lot! The white man may talk to you of beautiful rivers and choice hunting grounds in the far off West, but there is a single treasure dearer to you than everything else, which you cannot remove to those distant plains. There is that in the simple words "the graves of our fathers" that strikes a chord to which few hearts, savage or civilized, fail to vibrate. While the white man is building his costly Cemeteries, let him not forget that the sons of the forest love the spot that holds the ashes of their friends, rude though it be, and unadorned by sculptured marble, as devotedly as he does those grounds which both art and nature have combined to hallow. If they must be forced from the scene of their fondest associations, let us lament the necessity, and pity, if we cannot relieve their sorrows.

## COMMON VERSION OF THE OLD AND NEW TESTAMENTS.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

SIR,—I lately sent you a few remarks on some texts of the common version of the Scriptures, which I had expected to find "amended" in Dr Webster's version; and which ought to have been altered, if we are to follow his plan of modernizing the old English of our Bible in order to make all the words in it intelligible to every reader, learned and unlearned. The mere English scholar will, however, still find many of the old words remaining unaltered, and, of course, many which convey to our minds, at the present day, very different ideas from those which they did to our ancestors at the period when the present version was made.

Since my former communication to you I have turned to the well known text in 2 Tim. iii, 6. "For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts."

In this verse, Dr Webster has made one simple amendment of a word which would not embarrass the most unlearned reader (the change of "which" into "who" according to his general rule); but he has left uncorrected two other words, which will most certainly mislead the reader who does not happen to know how they were used in the age when the common version was made.

The first of them is the word "lusts," which in this and most other texts means only *strong, or vehement desires* of any kind, and not exclusively those which are sensual, as the word is now understood. Dr Webster has in some places substituted for it "inordinate desires" or some similar terms; though he has, again, in other passages retained the antiquated word in the text and thrown his substitutes into the margin; just as was done by the translators of the Bible, whose labors it seems to be now thought so necessary to revise.

But the other, and most important word in the text under consideration, which has been left unnoticed by Dr Webster, is the epithet "silly." This word has now a very different meaning from its original one; and it is, moreover; in this text unwarranted (in the present sense) by the original Greek; to which I do not wish at this time to advert, because I write for common English readers and not for the learned. I will only stop to observe on this point, that according to that eminent Greek scholar, Gilbert Wakefield, who was also a theologian by profession—the original Greek word which is rendered "silly women" has nothing at all to do with women, but means "men of effeminate manners."

If, however, the original word, contrary to Wakefield's opinion, does mean "women," then the epithet "silly," in its modern signification, should be expunged and a proper modern word substituted for it; as will presently appear.

The oldest English version, by the celebrated reformer, Wickliffe, has very properly avoided using any epithet. His translation, which was made in 1380, runs thus: "Of these thei ben, that peersen houses and leden *wymmen* caitiffs, chargid with synnes, which ben led with dyverse desires." And in some of the succeeding versions the epithet to the word "women" is printed in a different type, to show that it was a supplied word and not found in the original. The word rendered "women," it is true, is, in the Greek and Latin, one of the class called diminutives; but the true force of it is not "silly women."

It has been truly observed by an English writer, that this ungallant expression is not chargeable on our old translators nor on St Paul; and that *silly* is the expressive old English word *seely*, one meaning of which was, "happy, fortunate, lucky;" another was, "harmless, inoffensive;" and a third, "delicate, weakly, sickly." The following examples will show the use of this ancient word—which, by the way, to my surprise, Dr Webster, in his Dictionary, says he has not found in any other language—

"To have some *seely* home is my desire."
*Daniel.*

"O sister, O my loving spouse, O *seelie* woman left
As only remnant of thy sex that water hath bereft."
*Deucalion's address to Pyrrha, in Golding's Ovid.*

"Why murtherest thou so cruellye Christes poor *seely* sheep."
*Bishop Ridley's Letters.*

"If God declared so great love towards us his *seely* creatures."
*Homily on Good Friday.*

"Neither the angels in heaven can stand sure before the, much lesse we *selye* vessels of clay."
*Primer H. VIII.*

"Within this towne I have quhilk *silly* wife."
*Douglas's Virg.* p. 285.

It has been observed by a learned divine in England, that *seely women* was a remarkably happy rendering of the original, such as our language does not, as at present constituted, afford. He adds, that we have the phrase *weak* women in some recent versions, but that does not convey with strict accuracy the force of the original.

AN INQUIRER.


# CHRISTIAN REGISTER.

BOSTON, AUGUST 29, 1835.


## SLAVERY.

We have devoted our last page to proceedings relating to the subject of slavery, which furnish perhaps a tolerably fair view of the feelings of the people on this subject at the North and at the South; and, in order to do full justice to the New England Anti-Slavery Society, we have copied their Address to the public.

As to the great end proposed by the Abolitionists, we have always sympathised with them, but we have been more and more persuaded that the means they have been pursuing tend either to prolong and increase the evils of slavery, or to produce a convulsion in the country beyond any thing which its inhabitants have ever witnessed.

Doubtless the members of the Anti-Slavery Society, when they disclaim any wish to interfere with the constitutional rights of the slaveholding states, or to operate upon the slaves, and when they profess to address themselves only to slaveholders and those who uphold the system of slavery, are *sincere*. But if their measures, as is generally believed, directly tend to disturb the political rights of slave-holders, and to produce a spirit of insurrection among slaves, and if their appeals to the masters are such as produce hostile and revengeful feelings in some, and irritation in all, and conviction in none,—is it not time for them seriously to ask themselves whether in the court of conscience they can acquit themselves of all blame. After they perceive that it is impossible to make themselves understood, and that the inevitable tendency of their doings (while all the rest of mankind are obstinately in the dark respecting them) is directly opposite to their wishes and prayers, is it not time for them to pause, and review the ground they have already been over, and see whether they alone, of all mankind, have made no false steps, and whether all wisdom must infallibly die with them.

While we are penning these few remarks, we see resolutions from other large towns in the Commonwealth corresponding with those adopted in this city, and calls for meetings in various places for the purpose of expressing similar sentiments. We earnestly pray that there may be a truce to this warfare, and that it may not again be revived till we have first set down and counted the cost.

## PROTESTANT POPERY.

We find another example of protestant popery, in the Western part of Massachusetts, which we copy from the Berkshire (Great-Barrington) Courier. We take the responsibility of the above title.—None precedes the account in the Courier;—it there appears "a thing without a name."

A trial of a very interesting character has occupied for a week or two past the attention of our citizens. Mrs Maria B. Pitkin, a member of the Congregational Church in this place, has been publicly arraigned before that body, to answer to several charges preferred against her, viz:—

1. Heresy—In denying the Godhead of the Savior, and the eternity of future punishment.

2. Violating covenant vows, in neglecting public worship and the sacrament of the Lord's Supper.

3. Bearing false witness—1st, against the whole church; 2d, against individual members of the church; 3d, against the Pastor of the church.

The Rev. Mr Field, of Stockbridge, presided as Moderator, in a very impartial and dignified manner, thus conferring honor upon himself, and giving entire satisfaction to the parties, as well as the numerous spectators assembled on the occasion. Mr Burt, the pastor of the church, appeared as the prosecutor, and Increase Sumner, Esq. as counsel for the defendant. Friday afternoon, the 7th ult., and the greater part of Saturday, the 8th, were taken up in the examination and cross-examination of witnesses, on the part of the prosecution, after which Mr Sumner commenced the defence. The court then adjourned to Thursday the 13th inst., and after prayer by the moderator the defence was resumed. Mr S. in summing up the evidence in the case, made a most powerful argument. He appealed to the audience in a strain of eloquence seldom witnessed on any occasion, carrying the subject home to every heart in 'thoughts that *breathe* and words that *burn*.' Mr Sumner occupied we should think, about six hours in the delivery of his argument.—Mr Burt began his reply on Friday afternoon, but he was so unwell from fatigue and previous ill health that he fainted, and the court was therefore adjourned *sine die*, to be called together again, whenever Mr B. shall feel well enough to attend to it. Thus the case stands at present; how it will terminate it is impossible to say, and we must therefore leave it in its present state, as we conceive that any comments of ours at this time would be improper.

We will state for the information of people abroad, that Mrs Pitkin is the mother of the late Rev. John B. Pitkin, Pastor of the First Independent Church in Richmond, Va. and of which we understand the late distinguished Chief Justice Marshall was a member.

## CHRISTIANITY AND CHURCH OF IRELANDISM.

This is the title of a Sermon preached by Rev. George Harris, at Glasgow, in January last, "in consequence of the massacre at Rathcormac," Ireland.

This massacre, which in the end included nine persons killed, and eight wounded, (some of these disabled for life), took place in consequence of the neglect or inability of an individual to pay his tithes, the payment of which was attempted to be enforced. The sympathy and countenance of other persons was construed into a riot, and an armed band was led on by the Archdeacon there resident, which issued in the fatal result already mentioned.

This discourse, the thirteenth edition of which is now before us, has been extensively circulated through the united kingdom, and seems to have excited much attention. The text is the passage in Luke's Gospel which describes our Lord's sympathy with the widow of Nain, and his restoration to life of her son, who was carried out to burial.

The following passage contains a harrowing contrast of the spirit and conduct of the ecclesiastic of the church established by law, to the conduct of the Savior, in restoring to the bereaved widow her only son, her hope and her consolation.

What shall we say of the professed Christian, who with the history of the widow of Nain, and the Savior's conduct to that widow—at once the illustration and enforcement of the Sermon on the Mount—placed before him as the model of his duty, prefers inscribing in characters of blood in the chronicles of his Church, language and deeds the very reverse of those of the Master he pretends to follow! What is religion? "Pure religion and undefiled before God even the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The ecclesiastical dignitary did visit the widow indeed, but it was to leave her more afflicted than he found her. The plague-spot of Mammon was on him when he went; the blood of the widow's son besmeared his sacerdotal garment on his return.

What shall we think of a system, which authorises the professed preacher of peace, to conduct an armed band to invade the cottages of the poor—to plunder thousands in order to pamper the few—to extort the hard-earned pittance from the members of one religious [illegible] to enable the upholders of a faith they abhor, to wallow in bloated luxury, whilst they are pining on the husks which alone are left them for their sustenance—which denounces sympathy as riot, which supports social order by outrage, and promotes obedience to the laws by murder.

Can there possibly be a more striking contrast presented to the imagination, than is offered by these two histories? The visit of Jesus was a visit of mercy;—that of his professed servant was an errand of rigor. Many of his disciples went with Jesus, and much people,—a hired soldiery, armed with the death-weapons, followed the ecclesiastic. Death had occurred ere Jesus drew nigh to the City;—death was the result of the approach of his professed follower. When the Lord saw her of Nain, he had compassion on her:—when the self-styled minister of Jesus saw the widow who was his debtor, he forgot the Christian in the creditor. The compassion of the one clothed itself in the language of tenderness, WEEP NOT;—the remorselessness of the other vented itself in the haughty demand, *Pay me* MY TITHES! Jesus said to the dead, Young man, I say unto thee Arise!—the dignitary of the Church commanded the death-volley to level with the ground the living image of their common Father! The anointed of Heaven delivered the son whom he had found dead, to his widowed but now joyful mother;—the anointed of earth's Lords, even across the gory and livid corpse of her murdered child, could utter the fiend-like and heart-withering words in that mother's ears, *Widow Ryan, I told you the law would prove too strong for you; will you pay me my tithes now?*

## SHAKSPEARE.

Several new facts relating to the life of Shakspeare have lately come to light, and come before the public in a letter from J. Payne Collier to Thomas Amyot, Treasurer of the Society of Antiquarians, published in London, 12mo. pp. 55. The disclosures are derived from the Manuscripts of Lord Ellesmere, Keeper of the Great Seal to Queen Elizabeth and Lord Chancellor to James I. The manuscripts were obtained from Lord Francis Egerton, into whose hands they last came. The papers appear to have been collected from 1581, when Lord Ellesmere was made Solicitor General, to 1616, when he retired from the office of Lord Chancellor, and many of them appear never to have been opened from the time they were probably tied together by Lord Ellesmere.

The following letter of introduction of Burbage and Shakspeare, is printed from a copy, and supposed to have been directed to Lord Ellesmere.

"These bearers are two chiefs of the companie, one of them by name Richard Burbage, who humblie sueth for your Lordships kinde helpe, for that he is a man famous as our English Roscious, one who fitteth the action to the word and the word to the action, most admirablie. By the exercise of his qualitye, industry and good behavior, he hath become possessed of the Black Friers playhouse, which hath been employed for players sithence it was builded by his Father, now nere 50 years agone. The other is a man no witness deserving faver, and my especiall friende, till of late an actor of good account in the same companie, now a sharer in the same, and writer of some of our best English plays, which, as your Lordship knows were most singularly liked of Queene Elizabeth when the companie was called upon to performe before her Ma'tie at Court at Christmas and Shrovetide. His most gracious Ma'tie King James alsoe, since his coming to the crowne has extended his royall favor to the companie in divers waies and at sundrie times. This other hath the name of William Shakespeare, and they are both of one countie, and indeed almost of one towne: both are right famous in their qualities though it longeth not your Lo. gravitie and wisdome to resort unto places where they are wont to delight the publique eare. Their trust and sute nowe is not to be molested in their way of life whereby they maintaine themselves and their wives and families (being both married and of good reputation) as well as the widowes and orphanes of some of their dead fellows."

## HARVARD COLLEGE.

For the following curious tabular views and facts, we are doubtless indebted to that learned and diligent antiquary, John Farmer Esq.

### HARVARD COLLEGE STATISTICS.

The following Table shows the average age of each Graduate of Harvard College in all the classes, from 1744 to 1773, the period of thirty years; also the number of Ministers in each class during that period, and the average age of each, and the average age of the whole—collected from Triennial Catalogues, and other sources.

| Year. | No. in the Class | Average age. | No. ministers in Class. | Average age. |
|---|---|---|---|---|
| 1744 | 30 | 57 | 9 | 62 |
| 1745 | 24 | 55 | 5 | 66 |
| 1746 | 12 | 54 | 2 | 60 |
| 1747 | 28 | 59 | 7 | 60 |
| 1748 | 24 | 59 | 7 | 64 |
| 1749 | 22 | 56 | 6 | 64 |
| 1750 | 19 | 56 | 7 | 61 |
| 1751 | 35 | 59 | 8 | 58 |
| 1752 | 30 | 59 | 15 | 70 |
| 1753 | 17 | 55 | 6 | 67 |
| 1754 | 20 | 50 | 9 | 62 |
| 1755 | 24 | 60 | 9 | 69 |
| 1756 | 25 | 61 | 4 | 65 |
| 1757 | 26 | 61 | 5 | 64 |
| 1758 | 31 | 56 | 13 | 57 |
| 1759 | 35 | 61 | 16 | 63 |
| 1760 | 27 | 64 | 8 | 73 |
| 1761 | 39 | 63 | 15 | 59 |
| 1762 | 47 | 60 | 17 | 63 |
| 1763 | 39 | 59 | 12 | 69 |
| 1764 | 46 | 60 | 17 | 67 |
| 1765 | 54 | 58 | 13 | 69 |
| 1766 | 40 | 64 | 4 | 70 |
| 1767 | 42 | 55 | 12 | 64 |
| 1768 | 42 | 59 | 10 | 62 |
| 1769 | 39 | 51 | 11 | 56 |
| 1770 | 34 | 61 | 12 | 72 |
| 1771 | 63 | 58 | 11 | 64 |
| 1772 | 48 | 55 | 6 | 68 |
| 1773 | 56 | 59 | 3 | 77 |

The number of persons embraced in the above Table is 998, of whom the average age is 58 years. The number of ordained ministers is 279, of whom the average age is almost 65 years. The greatest average age of any one of the preceding classes was that of 1768, 64 1-3 years. Only [illegible] belonging to it died the first 10 years; only four during the first 19 years; only six the first 22 years; and only ten, or one fourth part, during the first 30 years. Twenty-seven were living at the end of 43 years, and seventeen at the end of 51 years. The last survivor of the class was the late Joshua Fisher M. D., who died at Beverly in 1833, aged 84.

Those who attained the greatest ages in the preceding classes, were the following, viz: Col. Peter Frye, who died in England in 1820, aged 97; Rev. Nehemiah Porter, who died in Ashfield, Mass., in 1820, aged 100; Edward A. Holyoke, M. D., LL. D., who died in Salem in 1829, in his 101st year; Hon. William Ellery, one of the signers of the Declaration of Independence, who died at Newport, R. I., in 1820, aged 92; Hon. George Leonard, who died at Norton in 1819, aged 90; Rev. Peter Thacher Smith, who died at Windham, Me., in 1826, aged 96; President John Adams, who died at Quincy in 1826, aged 91; Nathaniel Lathrop, who died at Plymouth in 1828, aged 91; Rev. Timothy Alden, who died at Yarmouth in 1828, aged 92; and Rev. Rufus Wells, who died at Whately in 1834, aged 90.

It is believed that nearly twenty in these classes are still living, of whom the Hon. Paine Wingate, of Stratham, now in his 97th year, and the oldest surviving graduate of the sons of Harvard; Dr Ezra Green, of Dover, in his 90th year; Hon. Timothy Farrar, of New Ipswich, in his 89th year; Rev. Nathaniel Porter, D. D., of Conway, in his 91st year, and Aaron Hutchinson, Esq., of Lebanon, of the class of 1770, are all living in New Hampshire. Two others, Rev. Jeremiah Shaw, of Moultenborough, in his 88th year, and Rev. Jeremiah Barnard, of Amherst, in his 85th year, died in this State within the past year.

Concord, N. H., July 31, 1835.

## CAMP MEETINGS.

It is commonly understood we believe that Camp Meetings are confined to the Methodist connexion; but they are not unknown among Presbyterians, and it seems by the following extract which we make from the Cumberland Presbyterian, that they are thought to be a very important instrument in that Church of conversion and growth in grace. The extract relates to such a meeting about to take place.

*No Christian can be idle at campmeeting without sin against his own soul, against his fellow men and against God.* This truth must not only be admitted, but *felt* in its full force, if we would avoid sin and guilty conscience. When we pitch our tents upon consecrated ground, we *profess* to dedicate ourselves, together with our time, wholly unto the Lord; and it is just as wicked to take back our vows and to appropriate *any portion* of that time to the concerns of this world, except so much as may be necessary to provide for the comfort of the body, as it would be to profane the Sabbath. Again the congregated multitude presents a vast field for Christian labor, both to the ministry and laity—there is work enough for all, and that continually. All things conspire not only to render labor necessary, but to give it efficiency. A minister or private Christian can generally effect more in one day at a camp meeting, than in many days under ordinary circumstances. The enhanced value of labor on such occasions, therefore greatly aggravates the sin of idleness. Once more; if idle, we have no cloak for our sin—we are left without excuse: for not only is there work for all, but suited to the capacity of each—every one may find something to be done which *he can do*. If he cannot take part in the public exercises, he can converse with his friends in private. Great good may be done by affectionate appeals to our personal friends—it is even more effectual than public preaching, for, like Nathan to David, the language of such appeals is, *thou art the man*. Here is a boundless and productive field for the labor of private Christians, both male and female—here every Christian that has any capacity for conversation may operate with a sure prospect of success. But if any plead incapacity to converse intelligibly on the subject of religion, such can talk with God about their friends and if they be sincere Christians He will understand the language of their hearts—He will answer their prayers if offered in faith. It is evident, therefore, that no Christian can be idle at campmeeting without wilful, aggravated sin,—sin against God, for He requires him to be engaged—sin against his fellow men, for they greatly need his counsel, admonition and prayers—sin against his own soul, for God will curse him with barrenness and hardness of heart.

## BOOK OF COMMON PRAYER.

It was at one time strongly maintained by a large party in the Church of England, that the Sacred Scriptures ought not to be distributed by Bible Societies of that Church, without being accompanied by the Book of Common Prayer. It seems from the following paragraph, which has been published in the Episcopal papers, that the "Prayer Book" is like to be made accessible to people of all kindreds and tongues.

### TRANSLATION OF THE PRAYER BOOK.

It will gratify our readers to learn that this Book, prized by us all as next in sacred character to the Gospel of the Savior, is about to be translated into the various languages spoken in India—in the extensive empire of Russia, and throughout the whole Grecian Archipelago. It appears from a recent report made to the Society for propagating the Gospel in Foreign Parts, that *definitive* arrangements for this purpose, have been already entered into by a Committee of that Society. Specimens of a new Arabic version of the Prayer Book, made by a learned native of Bagdad, and of the new version in the Dutch language, were submitted to the same Committee.

## SCRIPTURE INTERPRETER

This work which has contained at all times valuable articles relating to the history and interpretation of the Scriptures, has been transferred by the late Editor, Rev. Mr Gannett, to three gentlemen of the Theological School, whom we suppose from the signatures to the several articles to be Messrs T. Parker, Wm Silsbee, and G. E. Ellis. The work is placed in good hands, if we may be allowed to judge by a single number, containing besides Translations and Expositions of passages in the New Testament, valuable remarks on the Apocryphal Writings, on the apostolic or first Council of the Christian Church at Jerusalem, together with Translations from Michaelis relating to the Various Readings in the Original Text of the New Testament.

## NEW PAPER.

The "Prospectus" of a new paper has been sent us, to be entitled "The Herald of Holiness." It is proposed to print it on a small folio sheet, semi-monthly, at New York, and it is to be edited by Edward Palmer. We judge by the tenor of the remarks that the intended editor is a "*Perfectionist.*"

The following are some of the views expressed, showing in what relation Mr Palmer stands to other religious sects.

"In making known our intentions to publish a religious paper, we would distinctly state that we have nothing to do either directly or indirectly with any sect or party; and that we expect little or no favor from Catholics or Protestants, Calvinists or Arminians, Trinitarians, Unitarians, Restorationists, or Universalists. We love them all as fellow men, but we desire not to know them by any of these names. For with Christ these avail nothing, nor the systems which they designate, 'but a new creature.' We have seen enough of sects, to convince us that Christian liberty is very seldom enjoyed, even among those of them who profess to be liberal; or soundness of faith often found among those who profess to be orthodox. Indeed, soundness of faith cannot be attained, or the liberty of the gospel enjoyed by men, while they are subject to party bias, or swayed in the least by sectarian influence."

## THE ZODIAC.

This is the name of a paper or magazine, (the first number of which we received a few weeks since), published at Albany, and "Devoted to Science, Literature and the Arts." It is to be published monthly, each number to contain 16 pages, imperial octavo, price one dollar a year. It is published by Erastus Perry, proprietor, "assisted by a number of literary gentlemen." Much the larger portion of the present number consists of original contributions various in kind and, in general, valuable.

## AMERICAN INSTITUTE OF INSTRUCTION.

This important Association met on Thursday of last week and closed its Session on Tuesday evening last. Most if not all of the Lectures previously announced were delivered to a large assembly of teachers and other persons interested in the cause, and very great interest appears to have been felt in the objects of the Institution. As our engagements have prevented our attendance at the public meetings it is not in our power to give any particular account of them; but we hope to procure such a notice of the doings, as is due to an institution designed and adapted to diffuse so much information, and impart so many valuable lessons on the all-important subject of education.

From what we have heard casually of the Lectures and proceedings just closed, they are certainly entitled to such a notice. Our favorable opinion of the Association is fully confirmed.

## HARVARD COLLEGE.

On Wednesday last the Annual Commencement of this University was held at Cambridge.

The order of exercises was as follows.

### CANDIDATES FOR THE DEGREE OF BACHELOR OF ARTS.

1. A Salutatory Oration in Latin. Harrison Gray Otis Blake, Worcester.

2. A Conference. "Miss Edgeworth, Hannah More, and Mrs Hemans." Francis Cummins, Salem. Theodore Haskell Dorr, Boston. Charles Henry Parker, Boston.

3. An Essay. "The Moral Tendencies of the Present Taste for Fiction." John Carr, Upperville, Va.

4. A Colloquy. "Foreign Travellers in the United States." Eben Smith Brooks, Stow. Ferdinand Elliot White, Boston.

5. A Conference. "The Letters of Lady Mary Wortley Montague, Horace Walpole, and Cowper." James Lawrence Goodridge, Danvers. John Hunt Welch, Boston. Francis Boot Wells, Cambridge.

6. A Poem. "A Vision of Ambition." Benjamin Davis Winslow, Boston.

7. A Colloquy. "Of the Different Views, which Literary Men take of the World at their First Entrance upon it." George Jacob Abbot, Windham, N. H. John Henry Eliot, Keene, N. H.

8. A Political Disquisition. "Universal Suffrage." John Fitz Henry Mussey, Portland, Me.

9. A Conference. "Personal Merit and Powerful Friends as promoting Advancement in Life." James Ritchie, Needham. Benjamin Hussey West, Nantucket.

10. A Colloquy. "The Difference of Manners in Rome and in Modern Civilized States." Benjamin Barnard Appleton, Boston. Thomas Mayo Brewer, Roxbury.

11. A Dissertation. "The Power of the Law in Free States." Elijah Dwight Williams, Deerfield.

12. A Literary Discussion. "The Resources and Encouragements of Elegant Literature in the Old and New World." George Cabot, Boston. Henry Lyon, Needham.

13. A Dissertation. "The Character of Chief Justice Marshall." Naaman Loud White, Braintree.

14. A Philosophical Discussion. "The Comparative Power of Moral and Physical Causes in forming the American Character." William Frederick Frick, Baltimore, Md. Martin Snow Newton, Fitchburg.

15. A Dissertation. "Distinctions of Rank in the United States." William Henry Shackford, Portsmouth, N. H.

16. A Forensic Disputation. "Whether the Personal Dependence, incident to a Minute Division of Labor in the Arts and Sciences, be dangerous to our Free Institutions." William John Buckminster, Framingham. Charles Warwick Palfray, Salem.

17. An English Oration. "The Christian Philosophy—its Political Application." Ebenezer Rockwood Hoar, Concord.

18. A Forensic Disputation. "Whether the Influences which tend to perpetuate be stronger than those which tend to dissolve the Union of the United States." Edward Appleton, Boston. Charles Vose Bemis, Watertown.

19. An English Oration. "Mental Refinement." George Bemis, Watertown.

20. A Deliberative Discussion. "Are short Terms of Political Office desirable?" Frederick Augustus Eustis, Fort Hamilton, N. Y. Francis Alfred Fabens, Salem.

21. An English Oration. "Popularity." Charles Chauncy Shackford, Portsmouth, N. H.

### CANDIDATES FOR THE DEGREE OF MASTER OF ARTS.

1. An English Oration. "Decision of character as demanded in our day and country." Mr Charles Timothy Brooks, Salem.

2. A Valedictory Oration in Latin. Mr George Frederick Simmons, Boston.

The following Gentlemen were admitted to the degree of Bachelor of Arts.

George Jacob Abbot, William Henry Allen, Benjamin Barnard Appleton, Edward Appleton, Joseph Sampson Beal, Charles Vose Bemis, George Bemis, Harrison Gray Otis Blake, Ward Nicholas Boylston, Thomas Mayo Brewer, John Abner Briggs, Eben Smith Brooks, William John Buckminster, George Cabot, John Carr, Francis Cummins, George Augustus Cushing, Hiram Barret Dennis, Theodore Haskell Dorr, John Henry Eliot, Frederic Augustus Eustis, Francis Alfred Fabens, William Frederic Frick, James Lawrence Goodridge, Ebenezer Rockwood Hoar, Daniel Jones, Frederic Jones, John Alsop King, Edward Lander, Amos Adams Lawrence, Aaron Larkin Leland, Henry Lyon, John Fitz Henry Mussey, Charles Stark Newell, Martin Snow Newton, Charles Warwick Palfray, Charles Henry Parker, Thomas Allen Rich, Joseph Ricketson, James Ritchie, William Rotch Robeson, Thomas Pinckney Rutledge, William Henry Shackford, Charles Chauncy Shackford, Allen Crocker Spooner, Lemuel Stephens, Charles William Storey, Israel Augustus Thorndike, John Hunt Welch, Francis Boott Wells, Benjamin Hussy West, Naaman Loud White, Ferdinand Elliot White, Samuel Willard, Elijah Dwight Williams, Benjamin Davis Winslow.

Several gentlemen were admitted to the degrees of A. M. and M. D. respectively, in course.

The degree of LL. D. was conferred on the Hon. John Pickering, the Hon. Edward Everett, and Smith Thompson, Justice of the Supreme Judicial Court of the United States; and that of D. D. on Rev. James Walker, and Rev. Jonathan M. Wainwright.

The Exercises of the candidates for the respective degrees were well received by the crowded audience assembled, though the length of the exhibition was a subject of general complaint. As a literary exhibition it was highly creditable to the young men and to the University. While party politics and sectarian views of religion were abstained from, there were those frequent and full manifestations of sound political morality, and deep respect for religion as a matter of principle and feeling, which promises an important accession of strength to the friends and defenders of our free political and religious institutions.

We understand that 74 candidates were examined for admission to the University on Monday and Tuesday last. We shall be able next week to state the whole number of admissions.

## NEWTON THEOLOGICAL INSTITUTION.

The anniversary of this institution was held on Wednesday of last week.

ESSAYS BY THE SENIOR CLASS.

1. The condition of the Jews in the century before Christ.—Alvan Felch, of Limerick, Me.
2. The argument for Christianity derived from Miracles.—John George Naylor, of Melbourne, Eng.
3. Methods of exciting an interest in the study of the Bible.—Joseph Banvard, of the city of N. York.
4. Characteristics of the Puritan style of Preaching.—Joshua Millet, of Leeds, Me.
5. State and prospects of Mohammedanism. —Lewis Colby, of Boston.
6. Sobriety in the interpretation of Prophecies.—Cornelius A. Thomas, of Braintree, Mass.
7. Translation of Isaiah xvii. 12, to xviii. 7; with a brief Commentary.—Samuel W. Clark, of Wethersfield, Conn.
8. Interpretation of Matthew xxiv. 29—31.—John B. Hague, of Hackensack, N. J.
9. The proper method of treating the Papists. —Francis Sieg, of Cincinnati, Ohio.
10. Evils of hasty pastoral connections.—Russell Jennings, of Meriden, Conn.
11. The claims of a Pastor's flock, upon his attention.—Joseph W. Eaton, of Boston.
12. The influence of philosophical systems in corrupting primitive Christianity.—David N. Sheldon, of Suffield, Conn.
13. The connection between the doctrines and the precepts of Christianity.—Charles Johnson, of Canton, Mass.

We have understood that the exercises were highly satisfactory to gentlemen present of other denominations besides that of the Baptists to which the institution belongs.

HAMILTON COLLEGE, N. Y.—The commencement at this institution took place on the 29th ult. The degree of A. B. was conferred seven young gentlemen; the degree of A. M. on five; the degree of LL. D. on Dr Robert Macneish of Edinburgh.

## YALE COLLEGE.

On Tuesday, the 18th inst., the anniversary of the Theological Department was held. The exercises were,—

1. How can Christians of this country act most effectually for the conversion of the world? —Erastus Colton, Hartford.
2. The manner of Paul as a preacher.—Hezekiah W. Osborn, Candor, N. Y.
3. The consistency of Truth.—Henry B. Eldred, Winfield, N. Y.
4. Metaphysical Theology.—George Tomlinson, Washington.
5. On sublimity in character.—Thomas J. Bradstreet, Danvers, Mass.
6. Christ as a teacher.—William W. Taylor, Philadelphia, Pa.
7. Faith as a practical principle.—William C. Foote, North Haven.
8. "Odium Theologicum."—O. B. Butterfield, Montrose, Pa.
9. The Practical Design of Prophecy.—J. Franklin Ford, Alexandria, La.
10. The criminality of Errror.—Thomas Dutton, Guilford.
11. On the knowledge of a future state which existed among the Hebrews before the Captivity. —Edward E. Salisbury, Boston, Mass.
12. The Obligation of Deists.—A. A. Hardy, Boston, Mass.
13. An examination of the scriptural argument for Presbyterianism.—Julius A. Reed, East Windsor.
14. On self-love.—Samuel G. Buckingham, Lebanon.
15. On the means of preventing the extension of Catholicism in this country.—Charles T. Gilbert, Gilbertsville, N. Y.
16. The scriptural view of Divine influence, as opposed to Pelagian and other views.—Ephraim Lyman, Goshen.

The following is the order of Exercises, by the graduating class in the Academical Department, on Wednesday the 19th inst.

*Forenoon.*

1. Salutatory Oration, in Latin, by John L. Taylor, Warren, Conn.
2. Oration on the poetry of moral sentiment, by Hugh W. Sheffey, Staunton, Va.
3. Dissertation on the alleged tendency to extremes at the present day, by Charles L. Mills, Morristown, N. J.
4. Oration on the influence of the voluntary principle in the support of religious institutions, by James H. Howe, New York.
5. Dissertation on the connection between science and the missionary enterprise, by Amos S. Chesebrough, Stonington, Conn.
6. Oration on the characteristics of Genius, by Nehemiah Bushnell, Saybrook, Conn.
7. Dissertation on party spirit, by William W. Wilcox, Madison, Conn.
8. Dissertation on carrying the warmth of early feeling into the active employments of life, by Alexander S. Johnson, Utica, N. Y.
9. Oration on the prevailing tendency to exclude theoretical knowledge from the common concerns of life, by Thomas A. Thacher, Hartford, Conn.
10. Dissertation on the progress of improvement, by Edward W. Smith, Stamford, Conn.
11. Oration on the influence of a diversity of opinion on the interests of truth, by Samuel W. Fisher, Ramapo, N. Y.
12. Dialogue. 'Salathiel,' a fragment, by John Brocklesby, Avon, Conn.

*Afternoon.*

1. Oration on the prevailing prejudice against speculative philosophy, by John Brocklesby, Avon, Conn.
2. Oration on personal independence as a characteristic of our countrymen, by John C. Smith, Stamford, Conn.
3. Colloquy on strong appeals to a love of excitement, as characteristic of imaginative literature at the present day, by George W. Nichols, Bedford, N. Y.
4. Oration on discouraging views respecting modern literature, with the Valedictory Address, by Charles A. Gager, Bozrah, Conn.

# INTELLIGENCE.

## DOMESTIC.

### PUBLIC MEETING IN THIS CITY.

A very large and respectable assembly of our citizens convened at Faneuil Hall on Friday last, in compliance with the invitation signed by Harrison Gray Otis and more than fifteen hundred others. The meeting was called to order by Francis J. Oliver Esq and was organized by the choice of Hon. Theodore Lyman, Jr., Mayor of the City, as President, Amos Lawrence, Dr John C. Warren, John K. Simpson, Henry Lee, Patrick T. Jackson, and Pliny Cutler, Esq'rs, as Vice Presidents, and Daniel D. Brodhead, Thomas B. Curtis, Stephen Fairbanks and William B. Reynolds, Esq'rs, as Secretaries. The assembly was addressed in very able, animated and interesting speeches by Richard Fletcher, Peleg Sprague, and Harrison Gray Otis, Esq'rs, on the subject stated in the invitation, and in support of the following resolutions, which were introduced by Mr Fletcher, and read by Mr Curtis, one of the Secretaries. The immense audience, by their eager attention, and frequent plaudits of the respective speakers, testified their hearty approbation of the sentiments embodied in the resolutions. When Mr Otis had closed his speech, the question was put, on the adoption of the resolutions, and passed in the affirmative by an unanimous vote. It was then voted that the resolutions be published in all the papers in the city.—*Daily Advertiser.*

PREAMBLE AND RESOLUTIONS.

Whereas it has become matter of public notoriety, that projects are entertained by individuals in the Northern States of this Union, for effecting the immediate abolition of Slavery in our sister States, and that associations have been formed for this end; and there is cause to believe that the numbers and influence of these persons and societies have been greatly exaggerated by the apprehensions of many of our Southern brethren, and too probably by the sinister designs of others who discern an occasion to promote in the South, disaffection to our happy Union; —And in consequence of the great and increasing excitement prevailing upon this subject, it becomes our duty to attempt to calm the minds and assure the confidence of the good people of those States, by expressing the sense of this community upon these procedures:—We the citizens of Boston, here assembled, hereby make known our sentiments respecting this momentous subject, in the hope that the same may be favorably received and adopted by other communities and assemblies of our fellow citizens, so that a public and general sentiment may be demonstrated to exist in the North, adverse to these destructive projects.

We hold this truth to be indisputable—that the condition of Slavery finds no advocates among our citizens. Our laws do not authorize it, our principles revolt against it, our citizens will not tolerate its existence among them. But although they hold these opinions, they will not attempt to coerce their brethren in other States to conform to them.—They know that Slavery, with all its attendant evils, was entailed upon the South by the mother country, and so firmly engratted upon their social system, that the revolution which sundered their political ties to Great Britain, had no effect whatever in loosening those which bound the slave to his master in the colonial state. This condition of things continued and existed at the adoption of the Federal Constitution. By that sacred compact which constitutes the American Union one nation, the rights and jurisdiction of the Southern States were recognized and confirmed by all the rest. The actual state of their social relations was the basis of that compact, and we disclaim the right, and disbelieve the policy, and condemn the injustice of all efforts to impair or disturb solemn obligations, thus imposed upon ourselves by our free act, with a full knowledge of their nature and bearing upon the political system; and by an adherence to which we have together prospered in peace and triumphed in war.

Entertaining these views, we solemnly protest against the principles and conduct of the few, who, in their zeal, would scatter among our Southern brethren firebrands, arrows and death. We deplore the illusion of the greater (though we still believe a small) number of estimable, moral and pious persons who confiding in the purity of their motives, but blind to the appalling consequences, unconsciously co-operate with them in their attempts to violate the sacred faith of treaties and the plain principles of international law—and above all we regard, with feelings of indignation and disgust, the intrusion upon our domestic relations of alien emissaries sustained by the funds of a foreign people. The national government has uniformly acted upon the principle of non-intervention in the domestic policy of foreign nations, and the people have imposed restraints upon their sympathies and feelings which had those only been consulted, would have led them to compel their government to abandon its neutral position—surely the obligations which confederated States owe to each other, are not less sacred than those which regulate their conduct towards foreign nations. The evils of slavery fall mostly on those among whom it exists, and they alone by natural and conventional right are competent to make laws under which it shall be regulated, mitigated, abolished or endured. [illegible] and danger of the master, and the prejudice and misery of the slave, by attempts to encroach upon this jurisdiction.

*Therefore Resolved*, That the people of the United States by the Constitution under which by the divine blessing they hold their most valuable political privileges, have solemnly agreed with each other to leave to the respective States the jurisdiction pertaining to the relations of master and slave within their boundaries, and that no man or body of men, except the people or governments of those States, can of right do any act to dissolve or impair the obligations of that contract.

*Resolved*, That we hold in reprobation all attempts, in whatever guise they may appear, to coerce any of the United States to abolish slavery by appeals to the terror of the master, or the passions of the slave.

*Resolved*, That we disapprove of all associations instituted in the non-slave holding States, with an intent to act within the slave holding States, upon the subject of slavery in those States, without their consent—For the purpose of securing freedom of individual thought and expression they are needless—and they afford to those persons in the Southern States, whose object is to effect a dissolution of the Union, (if any such there may be now or hereafter) a pretext for the furtherance of their schemes.

*Resolved*, That all measures adopted, the natural and direct tendency of which is to excite the slaves of the south to revolt, or of spreading among them a spirit of insubordination, are repugnant to the duties of the man and the citizen, and that where such measures become manifest by overt acts, which are recognizable by constitutional laws, we will aid by all the means in our power the support of those laws.

*Resolved*, That while we recommend to others, the duty of sacrificing their opinions, passions and sympathies upon the altar of the laws, we are bound to show that a regard to the supremacy of those laws, is the rule of our conduct—and consequently to deprecate all tumultuous assemblies, all riotous or violent proceedings, all outrages on person and property, and all illegal notions of the right or duty of executing summary and vindictive justice in any mode unsanctioned by law.

*Destructive Fire.*—In Charlestown, about half past five o'clock Friday afternoon, a fire broke out in one of a number of old two story wooden buildings, occupied by some Irish people, between Warren Bridge and the Square, on the right hand side, and spread rapidly, being favored by a Southerly wind.

It soon reached Yvelin's Hotel, a large wooden building on the Square, and also in a direction towards the Navy Yard, destroyed all the buildings as far as the draw bridge. From Yvelin's it passed along the SE. side of the Square to Mechanic street, all the buildings in which, it is believed, are destroyed. The buildings on the NE side of the Square, including the Bunker Hill Bank, (the walls of which appear to remain firm) were destroyed; the fire was stopped on that side, at Skinner & Hurd's store; but in the rear, towards and including Harris's distillery, most of the buildings were destroyed.

To the North of the place where the fire took, stood the Middlesex House, a fine building, having a front on Main street, and one on the street leading to Warren Bridge.—The cupola took fire, and the whole building, with a stable and several other smaller buildings, were consumed.

The width of the street leading from Warren bridge rendered the exertions of the enginemen effective in preserving the Mansion House and other buildings on that side. The wind was fresh most of the time and it was nearly 9 o'clock before the fire had got in such a position as to be under some control. The number of buildings destroyed is about seventy, and many poor families are without shelter. Engines were present from Boston and all the adjoining towns, but some did not attend until about dark, being unaware of the extent of the conflagration.

Mr Elisha J. Taylor, of Engine No. 5, fell from a two story building and was taken up senseless.

*Census of Springfield.*—From the census recently taken of this town by Col George Colton, it appears that the number of inhabitants of this town is 8,411. Five years ago, it was 6,784, showing an increase of 1,627.—*Springfield Gaz.*

The receipts on the Boston and Worcester Rail Road, during the last week, amounted to $4,732 87, viz: from passengers $4,256, and from freight $476 68.

*Fire.*—On Saturday afternoon, about five o'clock, Capt. Griswold of Sch. Sarah, lying aground in the bight of India street and Central wharf, south side, discovered that one of a number of bags of Saltpetre in the hold of his vessel was on fire. He had it immediately thrown into the dock; but to no purpose, for the other bags were found to be on fire. After some water had been thrown in, the hatches were closed, with the hope of smothering or retarding the progress of the flames; and the alarm of fire was given.—The engines were upon the ground with their usual quickness. For awhile the smoke from the burning vessel was peculiarly dense and black, and soon after it became of a beautiful yellow; as the heat became greater and the body of saltpetre on board was subjected to it, the flames assumed a beautiful clear pink color bordering upon a purple, and frequently shot up to a considerable height. In this stage of the fire, and when it had worked its way well aft, a sudden and violent explosion took place, completely tearing up the deck of the vessel fore and aft, and scattering huge pieces of deck plank, spars, &c. to a vast height, and throwing other heavy pieces to a great distance. The concussion of the air was so great that from 3000 to 4000 panes of glass were broken in the stores upon Central wharf, as far down as the Arch, India, and Custom house streets, upon the upper end of India wharf, and even upon Long wharf. In many cases the window sashes were broken out, and in some cases the windows in the rear and some of the furniture in the stores were broken.

The most astonishing fact however is, that although there was a dense crowd of people within 150 or 200 feet of the vessel, and many of the Fire Department much nearer, not a person was killed, and but a few were slightly injured, although numbers were thrown down. The violence of the shock was so great as to break asunder some of the spars which were 4 or 5 inches thick, to throw a heavy piece of deck plank in which were several spikes, upon the Observatory on Central wharf at a distance of 400 feet, and upwards of 60 feet above the vessel. Several heavy pieces of wood were thrown completely over the stores on Central wharf, and one upon the furthest block on India street, to windward. Several casks of old sheet copper, weighing several hundred pounds, were on the deck of the vessel, one of which fell on the four story store opposite, (tearing the gutter and breaking in the roof) and the others upon the wharf.

There is no evidence that any gun-powder was on board.

*Drought.*—A most distressing drought has prevailed the present season in Westchester county, N. Y. They have had no rain since April last, except slight sprinklings which have not penetrated the earth an inch. Almost every description of produce is either wholly or partially destroyed, and the horses and cattle are without grass. The springs, too, have entirely failed.

Hon. EDWARD EVERETT has accepted the invitation of the citizens of Deerfield, Mass. to deliver an Address on the anniversary of the Bloody Brook Massacre, on the 30th of next month. Mr E. delivered an address before the literary societies at Amherst, the day before the commencement.

LEXINGTON, Ky. Aug. 17.

The Cholera is dreadful in this neighborhood. In Verseilles, a small town in this vicinity, there were yesterday 21 deaths, and we are fearful that it will soon be among us at Lexington.—*N. Y. American.*

*Emigrants to Canada.*—The number of settlers who have arrived at Quebec the present season, is 10,246. The number of arrivals to the same period of the last year, was 26,354.

## FOREIGN.

London papers to July 23 and Havre to 17th have been received.

LONDON, July 15th.—The great matter now operating in this city is the anticipated defeat of Ministers on the Irish Church bill. It is confidently expected that in the Lords this measure will be thrown out.

The Augsburg Gazette, under the date Rome, June 30, states that the Pope, who had been pressed by the French Government to recognize Donna Maria, as Queen of Portugal, had demanded that the Bishops 'unfrocked' by her Majesty be restored to their sees, and that the suppression of the convents be discontinued, are he assurances, &c. [illegible] and obedient son of the Church, King Louis Philip.

*Spain.*—The Paris journals of last week give the particulars of the entry of the Queen's troops into Bilboa, from the *Indicateur*. The number was 20,000, under command of General Lahera. Quantities of provisions have been sent from St Sebastian to Portugalette for the supply of the troops occupying Bilboa. It is affirmed that Eraso was dangerously wounded before Bilboa, and that his thigh was fractured; it is even said that he survived but a few hours. The loss of the Carlists before Bilboa is estimated at 3000 men.

Accounts from Bayone of 13th, state from private letters from St Sebastian, that a severe engagement had taken place on the 8th, near Mondragon, between Cordova, at the head of 15,000 of the Queen's troops, and a large Carlist force under Moreno: both sides claimed the victory.

Despatches from Madrid, dated the 5th inst., state that the Spanish Ministry has at length taken the important resolve to suppress the Jesuits, and to sell their property. A royal decree to this effect was signed on the 4th inst.

*France.*—The French journals devote a large share of their columns to discussions respecting the late conspiracy to assassinate the King. There are twenty persons already in custody, charged with being principals or accessories in the plot for the commission of regicide. The presumed fabricator of the conspiracy, as well as the leader of those under arrest, is M. Bergenon, the individual formerly tried for firing a pistol at Louis Philippe, near the Pont Royale. Being acquitted on that occasion, it is reported that he has since boasted of his guilt, and likewise expressed regret that he failed in the accomplishment of his design upon the King's life.

*Russia.*—The French papers mention a rumor of an important nature as to the presumed designs of Russia. The Emperor has formally notified to the King of the French that the withdrawal of the Foreign Legion from Algiers to act as auxiliaries in Spain will be considered by Russia in the light of direct intervention; and the landing of those troops in Spain, will be understood as tantamount to a declaration of war against that Power.

*Spain.*—A battle was fought between the troops of the Queen in Spain, and those of Don Carlos, on the 16th, he being present. This affair took place on both sides of the Arga, and the Carlists were compelled to give way, Don Carlos to Estella, and the other wing of his army to Legarda. Despatches had been received from Spain to hasten the departure of the remaining detachments of the British volunteers.

*England.*—The Municipal Corporations bill had its third reading in the House of Commons on the 20th, and passed without a division, amid loud cheers. It had a first reading in the House of Lords on the 21st.

*Algiers.*—A division of the French troops in Algiers, under Gen. Trezel, had been repulsed in an attack on the Arabs, near Oran, with the loss of 500 men, and all their artillery and baggage. The infantry made their escape to Oran by sea.

It is calculated that the number of lives lost in Egypt by the present visitation of the Plague, is not less than 200,000.

The American squadron left Naples previous to June 30, with 80,000 ducats, the annual instalment of the indemnity which Naples has agreed to pay the U. States for the confiscation of the property of her citizens.

## STATE TEMPERANCE SOCIETY.

Agreeably to a recent vote of the Massachusetts Temperance Society, *all* Temperance Societies in this Commonwealth, and the friends of temperance in every town and village where no Society is formed, are hereby invited, and urgently requested to choose two or more Delegates to meet in convention, at the Odeon, (late Federal street Theatre,) in Boston, on the third Wednesday in September, being the 16th, at 10 o'clock.

It is desirable that every Temperance Society be represented, as the business is important.

W. CHANNING, Rec. Sec.

## MARRIAGES.

In this city, Mr Nicholas G. Reed to Miss Almira Lary.

Mr Joseph Lovett to Miss Mary Elizabeth Thompson.

John Fairbanks, Esq. of Holliston, to Mrs Grace Fairbanks, of Bellingham.

In Charlestown, by Rev. Mr Crosby, Rev. Alvan Tobey, of Durham, N. H. to Miss Elizabeth, daughter of Chester Adams, Esq.

In Cambridge, 13th inst. Mr Robert S. Rogers, of Millbury, to Miss Mary Ann Leonard, of C.

In Providence, by Rev. Mr Hall, Mr Shubael H. Cady to Miss Sarah B. Hamlin, daughter of Mr Wm Hamlin.

In Dresden, by Rev. Mr Farmer, Mr Philip Mayers, of Augusta, to Miss Mary Ann Barrett, of Dresden.

At Liverpool, July 1st, Capt. R. Pierce, of the ship Henry Lee, of Boston, to Caroline, daughter of Mr Trevitt, of Liverpool; 6th, Mr Edward Bennett, of Am. ship New Jersey, to Miss Mary Roney.

At Fordhook, the restdence of Lady Noel Byron, July 8th, the Right Hon. Lord King to the Hon. Augusta Ada, only daughter of the late Lord Byron.

## DEATHS.

In this city, on Tuesday evening, Mr Charles Seaver, of the firm of Crockett, Seaver & Co.; of scarlet fever, Horace Porter, son of Israel W. and Eliza F. Boure, 3 years and 8 mos; Capt. Michael W. Reed, 35.

In Beverly, widow Emma, relict of the late Capt. Benjaman Lovett, 87.

In Marblehead, Mrs Hannah C. Hooper, 40.

In Pepperell, Mrs Mary P wife of Dr Cutter.

In Westborough, 18th inst. Mr Charles Parkman Jones, 27.

In Dudley, on Tuesday last, Hon. George A. Tufts, 38, member of the Senate from Worcester County; also one of the Committee for the Revision of Statutes.

In Portland, on Saturday evening, Mrs Mary, wife of Mr Edward Oxnard, 81.


VALUABLE SERVONS.

JAMES MUNROE & Co. have for sale the following collection of Sermons.

Beard's Family Sermons, 2 vols 8vo
Channing's Reviews and Miscellanies, 8vo 1 vol
——— Discourses, 1 vol 12mo
Doddridge's Sermons, 4 vols 8vo (Eng.)
Tillotson's twenty Discourses, 32mo
Fox's Sermons, 2 vols 12mo
— Sermons on Christian Morality, 1 vol 12mo
Wayland's Discourses, 1 vol 12mo
Abbott's Sermons, 1 vol 12mo
Extracts from Abbot's Sermons, 1 vol 12mo
Abbot's Sermons, 1 vol 8vo
Boys's Sermons, 1 vol 8vo (Eng.)
Bishop's Sermons 1 vol 8vo (Eng.)
Boudied's Sermons, 1 vol 8vo (Eng.)
Whitman's Village sermons, 1 vol 12mo
Sangar's sermons, 1 vol 8vo (Eng)
Palfrey's sermon's 8vo 1 vol
do do 1 vol 12mo
Buckminster's sermons, 1 vol 8vo
Freeman's do 1 vol large 12mo
Butler's do 1 vol 12mo
do do 1 vol 8vo (Eng.)
Bowers' do 1 vol 8vo
Bancroft's do 1 vol 8vo
Eastburn's do 1 vol 8vo
Thacher's do 1 vol 8vo
South's do 1 vol 8vo
Parron's do 1 vol large 8vo (Eng.)
Dr S. Parr's do 6 vols (Eng.)
Blair's do 6 vols 8vo (Eng.)
do do 3 vols 32mo do
Hawkes' do 2 vols 8vo do
Paley's do 5 vols do
Whyte's do 1 vol do
Hall's do 6 vols 8vo do
do do 3 vols 8vo Amer.
Aspinall's do 3 vols 8vo (Eng.)
Price's do 8vo do
Inglis' do 2 vols 8vo
Worcester's do 8vo 1 vol
Robinson's seventeen Discourses, 1 vol 12mo.
[illegible]
Mayhew's sermons, 1 vol 8vo London
Porteus' do 1 vol 8vo do
Horsley's do 4 vols 8vo do
Dodd's do 2 vols 12mo
Osgood's do 1 vol 8vo
Belfrage's Addresses, 1 vol 12mo
Sketches of Sermons, 6 vols 12mo
Taylor's sermons, 3 vols 8vo
Bossuet's Discourses, 2 vols 8vo
Cardale's do 1 vol 8vo London
Priestley's do 1 vol do
Sharp's sermons, 4 vols 8vo do
Christie's discourses, 1 vol 12mo do
Sterne's do 12mo do
Sherlock's do 1 vol 12mo do
Young's sermon's 2 vols 8vo do
Hoadley's do 2 vols 8vo do
Evans' discourses, 2 vols 12mo
Penn's do 1 vol 8vo
Lathrop's sermons, 6 vols 8vo
Saurin's do 6 vols 8vo
Colman's do 1 vol 8vo
Stoughton's do 1 vol 4to
Election do 8vo
Hemenway's do 1 vol 8vo London
Thayer's do 1 vol 8vo
Johnson's do 1 vol 32mo
Burnett's do 32mo
Whitby's discourses, 1 vol 8vo
Davies' sermons, 12mo 6 vols
Sidney's Discourses, 3 vols
Stebbing's sermons, 2 vols 8vo London
Disney's discourses, 4 vols 8vo do
Goodwin's sermons, 1 vol 12mo
Coleridge's Lay sermons, 1 vol 12mo
Dewey's discourses, 1 vol 12mo
Parker's sermons, 1 vol 8vo
Lardner's sermons and works, 10 vols 8vo London
Tappams's do 2 vols 8vo
Lightfoot's sermons and works, 13 vols 8vo
Chalmers' do do 3 vols 8vo
Durand's do 1 vol 8vo London
Rees's do 4 vols 8vo do
Wharton's do 2 vols 12mo
Family Lectures, comprising selections from Bishop Atterbury, John Rogers, Bp. Sherlock, Bp Butler, Jeremiah Seed, John Balgery, Geo. Fothergill, John Tottie, Richard Newton, Thomas Ashton, Matthew Horbery, Daniel Waterland, Th. Newton, Henry Stebbing.
Pickering's Lectures, 1 vol 12mo
Payson's sermons, 8vo
Bishop Hopkins' seven Discourses 12mo
do sixteen do 12mo
Beecher's sermons on Intemperance 18mo
Palfrey's do do 18mo
Sprague's Lectures to young people 12mo
Freeman's eighteen sermons and charges, 12mo
Burnap's Lectures on Unitarianism, 12mo
Heber's sermons in England, 8vo
Balur's sermons, from Porteus' Lectures, 8vo London
Dean's Lectures on Final Restoration 8vo
&c. &c. &c. aug 22

VALUABLE AND RARE BOOKS.

JUST received and for sale at the Christian Register office 147 Washington street—the following valuable books.

Camden's Brittania 2 vols folio, published in London in 1733, in English.

Wood's Athenae Oxoniensis, 2 vols folio, London 1721.

Hill's British Herbal, folio with 75 copperplate engravings, having, on an average about 20 different plants on each plate, London 1756.

History of Japan 2 vols folio London 1727 with numerous engravings. A curious and interesting book.

Walker's sufferings of the clergy during the grand rebellion, folio London 1714.

Latin Vulgate Bible, printed in 1529.

*POEMS FOR THE PIANO-FORTE.*

POEMS and Musical Compositions for the Piano-Forte, by Benjamin L. Oliver, one quarto volume half bound price one dollar, published and for sale by JAMES MUNROE & Co. 134 Washington street. aug 8

MATTHIAS and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthias and some of his forerunners and Disciples, by William L. Stone.

JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

*NOTICE.*

LEFT at the office of the Christian Register, in May or June 1834, a small bundle without direction, containing one copy of Mrs Child's Appeal in favor of Africans, and the first ten Nos. of the Scientific tracts.

The owner may have them on applying at the office.

HISTORY OF PHILOSOPHY. A general view of the Progress of Metaphysical, Ethical, and Political Philosophy, since the revival of Letters in Europe, in two Dissertations, by D Stewart, Esq. F R SS, London and Edinburgh, &c. One copy for sale by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. a29

NOS 15 and 16 Finden's Landscape Illustrations to the Bible, just received by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington street. a29

NEW English Book. The Artist, or Young Ladies' Instructor in Ornamental Painting, Drawings, &c—by B. F. Gandee, teacher. Just received by *JAMES MUNROE & CO*, Boston Bookstore, 134 Washington st. a29

HOME, 3d edition. This day published "Home," by Miss Sedgewick, being No. 3 of Scenes and Characters, edited by Rev. Henry Ware, jr.

Home, by the author of Redwood, Hope Leslie, &c.—We think this book will do a great deal of good. * * * Every page has the charm of perfect nature and strict truth. * * * No one can read it without catching some good influences. We have never met with any thing that seemed to realize more fully the common expression of "a heaven upon earth," than the home of this unpretending mechanic.—*Boston Observer.*

We hope that this book will be in every body's hands—and that every one who reads it will make the application, which it seems to us might be made of this beautiful story, to the practical purposes of life. —*Salem Gazette.*

*JAMES MUNROE & CO.* 134 Washington st. August 22

*VISIT TO THE AMERICAN CHURCHES*

A Narrative of the Visits to the American Churches by the deputation from the Congregational Union of England and Wales, by Andrew Reed, D.D. and James Matheson, D. D. in 2 vols. This day received and for sale by JAMES MUNROE & CO. 134 Washington st. aug 22

*SCHOOL BOOKS.*

JAMES MUNROE & CO. are publishers of The American Primary Spelling Book,—by S. T. Worcester—third edition.

Sequel to the Primary Spelling Book, by S. T. Worcester 2d edition, published at half the price of the first edition.

RECOMMENDATIONS.

This book differs from the common Spelling-book, in which there is a jumble of words of all kinds collected together without any sort of classification, except what regards the number of syllables in their successive columns. The words are here classed according to grammatical principles, with syllabic divisions, and a notation of vowels and accents, sufficient for a correct pronunciation. Foreign words which we have adopted, and technical words, are not intermixed with those in common use, but follow them, in the latter part of the book. All the words are accompanied by simple definitions. Mr Worcester's plan, thus differing from those books intended for a similar purpose, which we have met with, makes the 'Sequel' a useful addition to the list of school-books.—*American Monthly Review, Cambridge.*

I consider the 'Sequel to the Spelling-book' extremely well calculated to occupy in our schools the place assigned it, and that it will be considered a valuable addition to the list of school-books cannot be doubted. The classification of judicious selection of technical and scientific terms, together with words and phrases from foreign languages almost naturalized cannot but facilitate the improvement of the young mind, and afford also valuable aid to teachers.

B. ABBOTT, L. L. D.,
Prin. of Phillips Academy, Ex., N. H.

*THE SCRIPTURAL INTERPRETER,*—Vol. V. No. 3—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. 1—28.
Tradition of the Elders
The Apocrypha
The First Council of the Christian Church
The Various Readings in the Original Text of the New Testament.

EDITORS' NOTE.

According to the notice given in the last number of the Interpreter, the Rev. Mr Gannett has consigned the management of this work to three of the members of the Theological School in Cambridge. In assuming this responsibility, we need only inform our readers that the plan of the work remains the same, and that we shall use our best exertions to maintain its character simply as an Interpreter, without any regard to controversy or doctrine.

The general contents of the work will, as heretofore, embrace the following subjects.

Translations and Expositions of the New Testament Scriptures—with Practical Remarks on their purpose and spirit.

Explanations of obscure passages, relating to Jewish customs, ceremonies, institutions and doctrines.

Notes upon the Epistles, with general observations upon their design and contents.

Brief Dissertations upon the books of the Old Testament, with running Commentaries and Explanations.

Extracts from valuable works on Biblical Criticism. The name of the writers will accompany each article.

☞ The three remaining numbers of this volume will be published upon the first day of October, November and December.

*** Subscriptions received by the Publisher at $1 per volume. The back numbers of the work can be furnished if desired. aug 8.

NEW BOOKS.

ELEMENTS of Chaldee, Syriac, Samaritan, and Rabbinical Grammar, by John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

A Discourse on Natural Theology, showing the nature of the evidence and the advantages of the study. By Henry Lord Brougham, F. R. S. and member of the National Institute of France.

A Memoir of Mrs Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission; by Miron Winslow, one of the Missionaries.

Miss Gould's Poems, new edition.

For sale by JAMES MUNROE & Co. aug 8

*A PREMIUM.*

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh. Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

CONDITION OF WOMEN. This day published and for sale by *JAMES MUNROE & CO.* The History of the Condition of Women, in various ages and nations, by Mrs D. L. Child, author of the Mother's Book, Frugal Housewife, &c.

I am a slave, a favored slave
At best, to share his splendor, and seem very blest;
When weary of these fleeting charms and me,
There yawns the sack and yonder rolls the sea,
What? am I then a toy for dotard's play,
To wear but till the gilding rots away?—Byron's Corsair.

In youth women are our idols, at a riper age our companions, in old age our nurses, and in all ages our friends.—Bacon.

Vol. 1 comprising the Women of Asia and Africa —Vol. 2 do Europe, America and South Sea Islands. aug 22 134 Washington street.

PATRICK, LOWTH AND WHITBY.

FOR sale at 147 Washington street, a good copy of this valuable commentary, by Patrick, Lowth and Whitby, in six volumes folio, bound in calf. a 8

*NOTICE.*

SUBSCRIBERS to the Boston Observer who wish the work bound can have it done in a neat and durable binding by sending their Nos to the Publisher. L. C. BOWLES
No. 147 Washington st.

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received by JAMES MUNROE & Co. Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians—delivered in the First Independent Church in Baltimore. By George W. Burnap.

Lecture 1.
The supremacy and sole Divinity of God the Father.
Lecture 2.
The Second Person in the Trinity.
Lecture 3.
The Personality and Deity of the Holy Spirit.
Lecture 4.
The Atonement.
Lecture 5.
Original Sin.
Lecture 6.
Total Depravity.
Lecture 7.
Election and Reprobation.
Lecture 8.
Justification by Faith and Works.
Lecture 9.
Salvation.
Lecture 10.
Regeneration.
Lecture 11.
What is Christianity?
Lecture 12.
What is it to be a Christian?
Lecture 13.
How does a man Become a Christian?
Lecture 14.
Origin, Nature, and Tendency of Creeds. a 15

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly. aug 8

BOOK BINDING.

DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

*LEXINGTON SEMINARY.*

THE Fall term in this Institution will begin on Monday 24th inst. Tuition, including French, $4,00 per term of 12 weeks. Drawing $2,00. Board including washing, $2,00 per week.

TIMO. P. ROPES, *Proprietor and Principal.*
Lexington, Aug. 1st, 1835. aug 8

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES.* Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
D. B. NEWHALL.

Boston, April 28, 1835.

☞ Tuning and repairing. Also intruments taken in exchange. may 30

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and vory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

☞ Additions of Morrocco Work and Account Books making daily, and all new Fancy Articles received by the earliest arrivals of the regular Packets. 2m. July 4

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs; or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps'

## MISCELLANEOUS.

MEETING AT CHARLESTON, S. C. 10th Inst.

"The Committee of Twenty One to whom was referred the important subject on which the citizens of Charleston were lately convened, beg leave to Report—that they have had the matter referred to them under due deliberation, and recommend the adoption of the annexed Resolutions. The committee have purposely abstained from any labored argument on the subject, not from any inability to sustain, on moral and scriptural grounds, its existence and toleration as now established in South Carolina, but from a deep conviction of the fixed resolution of the people of this State, to permit no discussion within her limits, of RIGHTS, which she deems inherent and inseparable from the very existence of the State rights which existed before the Union was formed, and which were guaranteed to her by the Federal Constitution, when, as a Sovereign State, she became a member of the Confederacy. The Committee therefore submit the following Resolutions for the adoption of the Citizens, without further comment.

1. *Resolved*, That we hold it to be an unquestionable truth, that the subject of slavery as it now exists in the slaveholding States of this Union, is, in all its bearings, a domestic question, belonging exclusively to the citizens of these States;—that the people of no other State have any right to interfere therewith, in any manner whatsoever—and that such interference is utterly inconsistent with the Federal compact, and cannot be submitted to.

2. *Resolved*, That we regard with the utmost indignation and abhorrence, the proceedings of those Incendiaries in some of our Sister States, who, under the name of 'Anti-Slavery Societies,' and other specious appellations, are endeavoring to undermine our Institutions, regardless of the fatal consequences which must inevitably result from the prosecution of the nefarious schemes, which, if successful, could not fail to involve the Southern States in ruin, and produce the utter destruction of that class of persons, for whose welfare they pretend to be so solicitous.

The statements recently put forth of the existence at this time, of upwards of 20 (Qu. 200?) of such Societies, and the weekly issue from a single Press in the city of New York, of from 25 to 50,000 copies of these Incendiary Pamphlets and Papers, with which our Public Mail has been lately burdened, and which are now spreading their deleterious influence throughout the Southern States—admonish us of the absolute necessity of taking prompt and decisive measures, to avert the dire calamities which such proceedings are so well calculated to produce.

3. *Resolved*, That these proceedings have brought about *a crisis*, which makes an earnest, and we trust it may prove an irresistible appeal to all such of our Fellow Citizens in the non-slave-holding States as many disapprove of these Societies and their measures, calling upon them by every consideration of duty and of patriotism to *manifest that disapprobation*, not merely by the expression of their opinions, but by the most active, zealous and persevering efforts to put down these Associations, and to suppress that fanatical spirit, which, in pursuing *an imaginary good*, is regardless of the fatal consequences which are inseparable even from its continued prosecution, among which, not the least to be lamented, would be THE CERTAIN DESTRUCTION OF THE UNION.

4. *Resolved*, That under our political system, where a number of Sovereign States are united together by a written compact in a Federal Union, for special purposes only,—each member of such an Union has an unquestionable right to expect and require, (what is indeed the very basis of such a connexion) that no interference whatever shall take place with her DOMESTIC POLICY, or PECULIAR INSTITUTIONS, either by the constituted authorities of the Federal or other State Governments, or by the people of other States, and it is the imperative duty of each State, to prevent by suitable penalties and provisions, *their own Citizens* from being guilty of any such interference with the Domestic policy of any other State.

5. *Resolved*, That the Post Office establishment cannot consistently with the Constitution of the U. S. and the objects of such an Institution, be converted into an instrument for the dissemination of Incendiary publications, and that it is the duty of the Federal Government to provide that it shall not be so prostituted, which can easily be effected, by merely making it unlawful to transport by the Public Mail, through the limits of any State, any seditious Papers, forbidden by the laws of such State, to be introduced or circulated therein, and by adopting the necessary regulations to effect this object.

6. *Resolved*, That in the event of no effectual measures being adopted either by the General or State Governments or by the people of the non-slaveholding States, for the suppression of the great and growing evil of which we complain, it will become the solemn duty of all the States having a common interest with us on this subject, to adopt the most decisive and efficatious measures *to protect themselves.*

7. *Resolved*, That for the purpose of making such an earnest appeal to the people of the non-slaveholding States as may convince them of the true state of public feeling amongst us, it would, in the opinion of this meeting, be desirable to bring about a cordial co-operation among all the States having a common interest with us, either through a *Convention* or in any other way, best calculated to embody public sentiment, so that *the truth may be made known*, that however we may differ among ourselves on other points, we are on this subject *united as one man in the fixed and unalterable determination to maintain our rights, and defend our property against all attacks, be the consequences what they may.*

8. *Resolved*, That we have no doubt of the right of each State to provide by law against the introduction of a *moral pestilence*, calculated to endanger its existence, and to give authority to their Courts adequate to the suppression of the evil, and we therefore respectfully submit to the Legislature of this State, the propriety of passing Laws (should those now in force not be adequate to the object) *commensurate with the means now practised against us*, and especially giving authority to the Judges by proper warrants to seize and destroy, and requiring all persons to deliver up to be destroyed, all incendiary publications which may be brought into this State, calculated to excite domestic insurrection or to disturb the tranquillity and safety of the people.

9. *Resolved*, That a copy of these Resolutions be transmitted by the Chairman of this meeting to the Governor of this State, with a request that the same may be laid before the Legislature, in order that they may take such measures, as to them may seem proper. That copies be also transmitted to our fellow-citizens in each Judicial District of this State, requesting their concurrence in the sentiments herein expressed. That the Hon. the City Council be requested to cause to be printed at the public expense, 5000 copies of the foregoing Resolutions for general distribution, and that His Honor the Intendant be requested officially to transmit to the Intendant or Mayor of each Incorporated City or Town in the U. S. a copy thereof, and that a sufficient number of copies be furnished to the Chairman of the Committee to be by him transmitted in our behalf to such persons in different portions of the Union, as many probably be disposed to concur with us in the sentiments herein expressed.

10. *Resolved*, That the Intendant and Wardens be earnestly requested to exert their utmost vigilance in detecting and bringing to punishment all persons who may be in any way engaged in furthering in this State the dangerous schemes of the Anti-Slavery Society or other evil disposed persons, and that if necessary they do call upon the citizens to aid them in the performance of this duty, and the Citizens here present do pledge themselves collectively and individually to use their utmost efforts to aid and assist the Constituted authorities in the performance of this important duty.

11. *Resolved*, That the City Council be also requested to take the proper measures to secure the strict performance of the duty imposed by the law upon the Harbor Master, of keeping a correct list of all persons arriving to, and departing from this Port, and that they also request the President and Directors of the Rail Road Company to have correct lists of all persons arriving and departing by that conveyance, whether white, free colored, or slaves, and that measures be taken to have these lists regularly examined, to the intent, that Incendiaries and other evil disposed persons coming amongst us, or attempting to pass through this State, may be detected and exposed.

12. *Resolved*, That the proceedings be signed by the Chairman and Secretary, and published in all the papers of this State, and as it is desirable that the sentiments of the people of the Southern States on this subject should be generally known, we respectfully request that the public presses throughout the United States, will make their readers acquainted with these our proceedings—which we doubt not contain a faithful expression of the sentiments of these States, without distinction of parties.

C. B. COLCOCK, Chairman.
EDW. W. LAURENS, Secretary.

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MEETING AT RICHMOND, 4th inst.

The following Resolutions, together with a long preamble, were adopted.

1st. *Resolved*, That we shall hold any attempt to impair the rights of property in our slaves, as guaranteed by the Constitution, by the abolition of slavery by Congress in any of the States, or any of the Territories, or District, where slavery now exists, or to regulate the manner in which slaves may be sold from one State to another, as a wanton violation of our political compact, and destructive of the whole frame of our government.

2d. *Resolved*, That we have a just claim on al the non-slaveholding States for the enactment of suitable and efficient laws, to repress and put down by adequate penalties, all incendiary or seditious associations, whose avowed purpose is to disturb our peace, and to excite insurrection among our slaves; and we confidently rely on the wisdom and firmness of the General Assembly, by a proper appeal to these States to procure the passage of such laws.

3d. *Resolved*, That it is necessary the existing laws of this commonwealth for the suppression of the printing and circulating incendiary publications, to give them more efficiency, should be amended.

4th. *Resolved*, That it be recommended to the Magistrates of the County and the Police of the City, to use unceasing and increased vigilance in the detection of fanatical emissaries, and in the suppression of their nefarious schemes.

5th. *Resolved*, That a Committee of Vigilance be appointed, whose duty it shall be, to use all lawful means to protect the interests of this County and City from the designs of those fanatics and abolitionists, who, under the garb of humanity, hypocritically assumed, would deluge our land in blood.

6th. *Resolved*, That it be recommended to the Common Hall of the City, to place under the control of the Committee of Vigilance, such amount of funds as will enable them to execute the duties required of them.

7th. *Resolved*, That all captains of steamboats and other vessels, coming to our ports from non-slaveholding States, or elsewhere, be requested to exercise the utmost vigilance in detecting any emissaries of the abolition societies who may be on board their vessel, or who may be engaged through such channel in disseminating incendiary papers among our inhabitants, either white or black; and that the good people of this Commonwealth be exhorted to give no encouragement or support to any line of steamboats or other vessels, where the captains thereof shall knowingly give facilities to the transportation of persons or papers of an incendiary character.

8th. *Resolved*, That the Postmaster General be requested to use all the powers vested in him by law to prevent the transmission through the several post offices, and the delivery of all printed papers, suspected of a tendency to produce or encourage an insubordinate and insurrectionary spirit among the slaves of the South.

9th. *Resolved*, That we hold in great respect, and entertain a cordial and fraternal regard for the great body of our northern and Eastern Brethren; that we do confidently believe the indignant sentiments we have expressed towards the class of deluded fanatics, who are the advocates of immediate emancipation, will be reciprocated by the great mass of enlightened citizens of the non-slaveholding States.

10th. *Resolved*, That we respectfully submit the proceedings of this meeting to the consideration of our fellow-citizens throughout the Commonwealth, and ask their concurrence in the measures herein recommended; or to substitute others that to them may seem more advisable, or better adapted to their local situations.

JOHN DOVE, Chairman.
PHILIP MAYO, Secretary.

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MEETING IN PORTLAND.

Oh Saturday evening the 15th inst. a very large meeting of citizens was held in Portland, at which the following among other Resolutions, were passed.

*Resolved*, That it is the bounden and sacred duty of good citizens of every State carefully and scrupulously to avoid all interference and attempts to interfere, and manifestations of any intention or wish to interfere with the peculiar interests, concerns, laws, and domestic policy of every other State in the Union; and that all such acts of interference, where they tend to disturb the quiet, to alienate the feelings, to provoke the jealousies or to jeopardize the safety of the citizens of States made unwilling subjects of such officious intermeddling, deserve and ought to receive the reprobation of every friend of his country.

*Resolved*, That while we feel the full value of that individual, personal and political liberty, which was purchased by the blood of our ancestors, and by them transmitted, as a precious inheritance, to us their children, and while we would respect those feelings of philanthropy, and that misguided zeal in the cause of humanity and benevolence, which we trust first called into existence our Nothern Abolition Societies, we do regard them as mischievous in their practical operation, injurious to the wellbeing of those, whose cause they profess to plead, and tending directly to the dissolution of the Union. And we do here, in justice to our own feelings and principles, and to our fellow citizens of the South enter our solemn protest against their inflammatory and incendiary proceedings.

*Resolved*, That in common with our fellow citizens, as we believe, in every part of our country, we regard the existence of slavery, wherever it may be found, as a moral and political evil, and we earnestly hope that the time is not far distant, when in every nation and kingdom under Heaven, man shall be found in the full posession and enjoyment of his natural and unalienable rights. At the same time it must be remembered that slavery, so far as it exists in the United States, is an evil entailed upon us by the mother country against the wishes and in opposition to the strenuous and repeated efforts of our forefathers, as the Legislative Acts of the several Colonies prohibiting the traffic in slaves.

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TO THE PUBLIC.

At a meeting of the Massachusetts Anti-Slavery Society, duly held in Boston, on Monday, August 17th, A. D. 1835,

Voted:—That the following Address to the Public be subscribed by the undersigned Committee, and published in the newspapers.

Attest. SAMUEL J. MAY, Sec'y.

ADDRESS.

The Massachusetts Anti-Slavery Society, and others concurring generally in its principles, feel it to be their duty to themselves and the community, to make the following declaration and disavowal. We offer this statement at the present time, because the attempt is now made to fix upon Abolitionists sentiments and intentions which they abhor;—because the suppression of our opinions by open force is recommended, and has been in numerous cases already commenced;—and because we are confident the public would think more favorably of our opinions and purposes, if they were better understood.

We are charged with violating, or wishing to violate, the Constitution of the United States. What have we done, what have we said, to warrant this charge? We have held public meetings, and taken other usual means of convincing our countrymen that slaveholding is sin, and, like all sin, ought to be, and can be immediately abandoned. We have said, in the words of the Declaration of Independence, that "ALL MEN are created equal," and that liberty is an unalienable gift of God to every man. We know of no clause in the Constitution which forbids our saying this. We appeal to the calm judgment of the community, to decide, in view of recent events, whether the measures of the friends, or those of the opposers of abolition, are more justly chargeable with the violation of the Constitution and laws. Have we opposed the freedom of speech? Have we attempted to prevent discussion, and disperse orderly meetings by force? Have we incited mobs, burnt effigies, torn down dwellings, despoiled churches, put men to death without trial?

It is said that the Constitution of the United States forbids our acting, in any way, on this subject. We reply, that there are but three allusions to slavery in that instrument. One clause provides for a slave representation in Congress; a second forbids Congress to prohibit the African slave trade, till the year 1808; and the third enacts that 'persons held to service or labor' in one state, escaping to another, shall be delivered up, on claim of the party to whom such service or labor may be due. Can our opposers think that these sections contain any prohibition of *speaking* or *writing* on the subject of slavery?

To the union of these States we feel a deep attachment. No price can be paid too great for its preservation, but the sacrifice of honor and principle. It is because we love our whole country, that we think it full time to discuss at least, the remedy for an evil which has been at the root of most of our national difficulties, and which is daily gathering a fearful importance to our honor, our liberty, our existence as a nation, that will permit no patriot to be silent.

It is intimated that we are guilty of circulating incendiary publications among the southern slaves. We utterly and indignantly deny this calumny, and call for the proof! We have no design and no means to address the slaves. Nothing can be further from our wishes, than to excite the slave population. We should consider any action of this kind as far worse than useless—as highly dangerous, and as little less criminal than murder. Why should we seek to promote insurrection? What should we not lose by it? As merchants and mechanics, as citizens and parents, as patriots and Christians, we have as much to risk, as others in this community; and we know that such an event would be the greatest calamity to the slaves and to the cause of freedom. No Anti-Slavery Society,—and no person connected with any Anti-Slavery Society, is believed to have ever circulated among the slaves any publication whatever,—as is so often *hinted*, but *never yet, we believe, distinctly charged*, by the opposers of our cause. We solemnly pledge ourselves, that if it can be shown, that any person, connected with our cause, has ever circulated inflammatory tracts among the slaves, or with a view to be read by them,—we will publicly renounce him as a foe to the peace of society, and to the best interests of the oppressed.

We refer our fellow citizens to any and all of our publications, peremptorily denying that there can be found in them a sentence from which could be inferred other counsel to the slave than this 'to suffer injury long and still be kind,'—'not to avenge themselves, but give place unto wrath.'

The attempt is made to delude the community into the belief, that Abolitionists are willing to secure the emancipation of the slaves, at the expense of the safety of the whites. We deny this charge, in the most pointed manner. We have never advocated the right of physical resistance, on the part of the oppressed. We assure our assailants, that we would not sacrifice the life of a single slaveholder, to emancipate every slave in the United States. On the contrary, we are fully persuaded that the triumph of our principles is the only means of tranquillity or safety, for our country.

The foolish tale that we would encourage amalgamation by intermarriage, between the whites and blacks, though often refuted, as often reappears. We shall content ourselves with a simple denial of this charge. We challenge our opponents to point to one of our publications in which such intermarriages are recommended. One of our objects is to *prevent* the amalgamation now going on, so far as can be done, by placing one million of the females of this country under the protection of law.

We are accused of *interfering* in the domestic concerns of the Southern States. We would ask those, who charge this, to explain precisely what they mean by 'interference.' If, by interference, be meant an attempt to legislate for the Southern States, or to compel them, by force or intimidation, to emancipate their slaves, we at once deny any such pretension. We are utterly opposed to any force on the subject, but that of conscience and reason, which are 'mighty through God, in the pulling down of strong holds.'—We fully acknowledge, that no change in the slave-laws of the Southern States can be made, unless by the Southern Legislatures.—Neither Congress, nor the Legislatures of the Free States, have authority to change the condition of a single slave in the Slave States.—But, if by 'interference' be intended the exercise of the right of freely discussing this subject, and, by speech and through the press, creating a public sentiment, which will reach the conscience, and blend with the convictions of the slaveholder, and *thus* ultimately work the complete extinction of Slavery,—this is a species of interference which we can never consent to relinquish.—We add (what we have uniformly said) that on the subject of our relations with the Southern States, we fully concur in the sentiments of our fellow citizen, Daniel Webster, in his published letter to Mr Bolton. We desire at the same time, distinctly to avow our convictions, as according with those of many of the most eminent statesmen in the country, in regard to the constitutionality and expediency of immediate legislative action, in the abolition of Slavery and the Slave Trade in the District of Columbia, where, in the words of the Constitution, Congress has power 'to exercise exclusive legislation in all cases whatsoever.'

But, whatever may be thought of the tendency of our principles, we claim, as our Constitutional right, the privilege to discuss and promulgate them.—The Constitution of the United States *prohibits* Congress from making any law 'to abridge the freedom of speech or of the press.' The Constitution of Massachusetts expressly guarantees the 'right, in an ordinary and peaceable manner, to assemble to consult upon the common good,' and asserts,—*not* that sound opinions only shall be tolerated, but that 'the LIBERTY OF THE PRESS *is essential to the security of* FREEDOM *in a state;* it ought not, therefore, to be restrained, in this Commonwealth.'

We respectfully ask our fellow citizens, whether we are to be deprived of these sacred privileges,—and, if so, whether the sacrifice of our rights will not involve consequences dangerous to all mental, and even personal freedom. We have violated,—we mean to violate, no law. We have acted, we shall continue to act, under the sanction of the Constitution of the United States. Nothing that we propose to do, can be prevented by our opposers, without violating the Charter of our rights. To the Law and to the Constitution we appeal.

COMMITTEE.

Samuel J. May, Samuel E. Sewall, Moses Thacher, Wm. Lloyd Garrison, Joseph Southwick, Francis Jackson, Charles T. Hildreth, William S. Porter, Edmund Jackson, Henry C. Wright, Ellis Gray Loring, E. M. P. Wells, Daniel Holbrook, Stephen Lovell, David L. Child, Gamaliel Bradford, Dexter Fairbank, H. M. Chamberlain, Isaac Knapp, Nathaniel Southard, Charles C. Barry, John E. Fuller, Joseph Tillson, David Cambell, William A. Weeks, Nathaniel Billings, John S. Kimball, Sylvanus Brown, Geo. Jackson, Perez Gill, Thomas R. Sewall.

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**EMERSON'S ARITHMETICS.**

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

*PART FIRST* is a small book, designed for the use of children from five to eight years of age.

*PART SECOND* contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

*PART THIRD*, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

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may 16

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